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*Literature as an Element in Chinese Reform.**

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A FEW evenings ago, as the writer sat at his desk with his forehead on a *tao* of Chinese books, meditating as to the best methods of bringing the gospel to the Chinese, there was a rap on his study door. It was rather late in the evening for callers, being possibly past nine o'clock; and, thinking it was some member of the compound who had stepped in to ask a question, without rising from the desk we twisted about in our study chair and called out, "Come in."

The door opened, and a strange gentleman entered the room—we say strange advisedly, for he was strange in more ways than one. He was dressed in winter garments, mostly fur, we believe, though of that we could not be certain, as his under-garments may have been "wadded." His body was strangely angular. His shoulders were square, and to parody the description of Willie's wife, as given by Burns,

He had a hump upon his breast,
The twin o' that upon his shouther,

which gave him the appearance of the little hunchback boy who begs in front of the foreign hotel and stores on Legation Street, only more so.

We begged him to take a seat and called for tea, while he made various commonplace remarks about the weather and about our health, age, and family, saying at the same time that his

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humble name was "Shu." After partaking freely of the tea, he remarked that he sympathized heartily with Lu Tung in the matter of tea drinking.

"How is that?" we asked.

"A seventh cup of tea," the poet said,

"Is like a gentle breeze beneath my arms,
Which wafts me to the region of the blest,
And rids me of terrestrial cares and storms."

The room being warm, the hot tea, in addition to his fur and wadded garments, brought the perspiration out upon his brow, and we politely suggested that he lay off his top-coat. He thereupon put aside several layers of his garments, which left him a short coat of blue, fastened under the arm with two bone pegs, and, though he looked a trifle less respectable, he certainly appeared more comfortable. And as we eyed him more closely his face reminded us of the composite photographs seen in some of the magazines, which made us think of him as a fair representative of his race.

We have long made it our practice, when a Celestial who knows nothing of the flight of time favors us with a call, to secure from him all possible information, which, though it is not always reliable, is certainly varied, and with proper sifting is sometimes valuable as well as interesting, and may often be turned to account. So we directed the conversation to the subject of our meditation, namely, the best method of bringing the gospel to the Chinese people.

"Without directly answering your question," he remarked, "I think I can tell you the best method of bringing any subject to the attention of the Chinese people. From time immemorial they have been lovers of learning and literature. They reverence paper on which characters have been written. The *literati* are to them a race of beings only a little lower than the gods. Indeed, a large proportion of their gods are nothing more than deified men of learning, while Confucianism, their principal religious cult, is little other than the deification of genius. Education, then, is the principal avenue to the Chinese mind and heart at the present time. Not necessarily because it is the most important thing—perhaps it is not—but because it is the most important thing he knows about and loves. He knows the use of, and loves, learning. He has made it the thing to be revered most of all throughout the empire. His greatest and best men from time immemorial have not been his priests, but his scholars. To unite the priest with the scholar is to make a combination which, with but little difficulty, will gain admission to his heart. But, until the priest

and scholar are united, there is no hope of the establishment of a religious system which will supplant Confucianism, or which will have a permanent or lasting influence. Show them that your scholars know more than their scholars, that your knowledge is both more powerful and more useful than theirs, that your priests are both wiser and more pure than either their priests or their scholars, and you have admission to their mind, which is the corridor of their heart."

"But," we interposed, "it is beyond the power of the church to educate such a vast concourse of scholars."

"Perhaps so," he answered; "but that is the most certain road to the Chinese heart. This education need not necessarily be carried on in your schools. That is not the genius of the Chinese educational process. They have never had a public school system. What they have always had are books and teachers, and the bulk of the expense of their education has been borne by themselves. What is imperative upon you is to prepare the books. The Chinese, as I said, from the most remote times have been lovers of literature, and from before the time of Confucius until the present the *literati* have been the controlling element in the empire. A man eminent as a *litterateur* is looked upon with great respect, without regard to his orthodoxy, as is evidenced by the popularity of Mo Tzu, Chung Tzu, Hsiin Tzu, Yang Tzu, Han Fei-tzu, Hui Nan-tzu, Ts'ao Ta-ku, and a host of others; and those periods which have been noted as literary periods are the most brilliant in Chinese history—such, for instance, as the latter part of the Chou, the Han, the T'ang, and the Sung dynasties. Ch'in Shih-huang, one of the greatest warriors the world has ever known, is execrated as a tyrant; Liu Pang and Li Shih-min are all but unknown as compared with Ssu Ma-kuang, Li Tai-po, and Chu Hsi, who are looked up to as patterns by every schoolboy."

I listened with interest to what he had to say, but did not interrupt him, and he continued:

"If you would understand the influence that literature has had upon the Chinese, study the introduction, growth, and development of the great religious movements that have taken place within the dominions of China, at the same time remembering that Confucianism is little more than the Four Books and Five Classics, together with what has been developed through the study of these masterpieces of Chinese literature. Take, for instance, the introduction and growth of Buddhism, a system which has not much to recommend it, except that during the darkest of China's dark ages—the period from the Three Kingdoms to the Tang—it deluged China with a literature, most of which, it is true, was translations of books

brought from India, some of which were good, but most of them very indifferent, and these moreover at a time when the making of books was anything but an easy task. Introduced about the year A.D. 65, by the year 400 the king was such an ardent disciple of the Buddhist faith as to call a council of 800 priests to assist in the translation of books, at which council he was himself present, while at least two of the princes helped to transcribe the work of the translators. In A. D. 451 a Buddhist temple was allowed in every city, with forty or fifty priests, and the Emperor himself performed the tonsure for some of those who took the vows. In A. D. 467 the Prince of Wei constructed an image of Buddha fifty feet high, in which he used five tons of brass and six hundredweight of gold, and five years thereafter he resigned his throne and became a Buddhist monk.

"At the beginning of the sixth century there were not less than 3,000 Indians in China, while the temples had multiplied to 13,000, the prince himself discoursing publicly on the sacred books. The first Emperor of the Liang three times assumed Buddhist vows, expounded the sutras to his courtiers, and finally gave up his throne and entered a monastery at Nanking; while by A. D. 730 we are told that 2,278 different works had been translated by not less than 176 different translators. Such was the growth of Buddhism; it being due for the most part to the influence exerted by the importation into China of such a vast amount of new thought and literature, ordinary as it was, while it is supposed that the period of the T'ang poetry is due to the literary impetus given by the making of tonic dictionaries, the discovery of the four tones, and other study of the language done by the Buddhists in making these translations. The thought which I wish to impress upon you," said he, looking me right in the eye, "is this, that the establishment of Buddhism was due largely to the fact that it prepared for itself a vast amount of literature, and in doing so it enriched China, not only by the literature which it imported and the development it brought about, but also by the impetus it gave to the Chinese in the revival of learning, the blossom of which is known as the period of the T'ang poetry.

"What I have said of Buddhism," Mr. Shu went on to say, "is likewise true of Catholicism. This, as you know, was first introduced into China by John de Mento in A.D. 1293, but was exterminated by the Ming dynasty a century later, and it was not reintroduced until it was brought by Matthew Ricci in A.D. 1589, about 300 years ago. It will be remembered that Father Ricci arrived in Peking January 4th, 1601, and by the year 1636 he and his associate workers, together with their Chinese converts, had

published no less than 'three hundred and forty treatises, some of them religious, but most of them on natural philosophy and mathematics.' This book-making was kept up by Longobardi, Schall, Verbiest, and their associates and successors, the last two being the most intimate advisers of the last Emperors of the Ming and the first Emperors of the present dynasty. It is not too much to say that the astronomy and mathematics of the Chinese were changed so materially as never to go back to their old theories, and because of this literary assistance, more perhaps than anything else, Catholicism was practically established throughout the empire, so that during the first fifteen years of the eighteenth century, 'in the governor-generalship of Kiangnan and Kiangsi alone there were one hundred churches and a hundred thousand converts. And the survey of the empire was carried on by the Emperor's command from 1708 to 1718 under the direction of the Jesuits, of whom Regis, Bouvet, and Jartoux were the most prominent members.'"

I was not a little surprised at the readiness with which Mr. Shu quoted all these names and dates, but I said nothing, and he continued:

"When the missionaries were expelled under Yung Cheng we are told that 300,000 converts were deprived of teachers, and after the numbers had been reduced by persecution, the missionaries are accused by one of their own number of conducting themselves with such ostentation as to be unable to reach the masses. The accusation made by Father Ripa is as follows: 'The diffusion of our holy religion in these parts has been almost entirely owing to the catechists who are in the service, to other Christians, or to the distribution of Christian books in the Chinese language,' while in 1881 we are told that they had forty-one bishops, 664 European priests, 559 native priests, 1,092,818 converts, thirty-four colleges, and thirty-four convents. Allowing for a large overestimate, or for many adherents who were weak disciples, we have still a goodly company for 300 years' work. The Catholics in Peking are doing no small amount of bookmaking at present, and what they do they do well, putting up their volumes in a form and style which would do credit to any press. An examination of the catalogue of the Pei Tang press will indicate the character of the work they do. In it they have a list of not less than eighty-three books, most of which are for catechumens or others wishing to study the doctrines of the church."

"May I ask if you belong to the Catholic church, Mr. Shu," we inquired, for we began to suspect him of praising his own creed.

"I belong to no church," he answered; "I simply try to see things as they are. The Roman Catholics and Buddhists began in the right way to make a success of the introduction of their systems into China, and had the former not been ambitious for temporal power when they beheld their efforts more or less crowned with success, Catholicism would have been far more widespread than it is at the present time.

"Contrast with these two systems the introduction of Christianity into China by the Nestorians. These came to China probably not later than A.D. 505, or during the period when Buddhism was making such monumental efforts in the production of literature and taking such rapid strides. So far as we know at present they have left no record of their presence in China other than the self-eulogistic tablet at Hsi-an-fu. To blot out Catholicism and Buddhism from China, one would have to destroy a large part of her best literature and learning. For, while Buddhism cannot claim a single book that ranks with the sacred books of Confucianism and Taoism, she has insinuated herself into all the ramifications of Chinese literature and life. And, indeed, this Nestorian tablet contains a very complimentary reference to Buddhism in the description of how the priest I Ssu clothed the naked, fed the poor, attended on and restored the sick, and buried the dead. If he were a Buddhist priest, it is a very complimentary reference, and, if not, the mention of Buddhism in this connection is still an indication that Buddhists were beyond all others in such benevolent work. To destroy Catholicism would throw Chinese astronomy and mathematics back where they were a thousand years ago. Nevertheless, Nestorianism has passed away, leaving nothing but the epitaph on a single tombstone to tell of its existence. We are told by this inscription that 'the Scriptures were translated and churches built;' and this was done 'when the pure, bright, illustrious religion was introduced to our T'ang dynasty.' But if the Scriptures were translated, and if other books for the instruction of the people were written, they have either all passed away or lie buried among the uninvestigated *débris* of Chinese literature."

I could scarcely agree with all my guest was saying, but as he was making such rapid progress, and as I could not but admit that many of his statements were not without reason, I allowed him to proceed without interruption.

"We are not confined, however," he went on, "to the Nestorian tablet for proof that Nestorianism was both widespread and influential. This fact is testified to by early travelers, and especially by Sir John Mandeville (if his testimony is reliable) and Marco Polo, of the general truth of whose statements there

is perhaps at present little reason for doubt. In addition to these we have various other testimonies, chief among which is the general belief in the Christian prince, Prester John, and his dominions, and in the record of Friar Odoric of Pardenone, the story of whose travels in Western India and Northern China agrees in the main with the record of Sir John Mandeville. Nevertheless, as we have just said, although the Nestorians were numerous during the Yuan dynasty, at the present time with the exception of the stone tablet, so far as I am aware, not a trace of them is left. Such could not have been the case if they had been as diligent as the Buddhists in the preparation of a good literature.

"What I have said of the Nestorians," he continued, "may be said with equal emphasis of the Mohammedans. 'Very little is known by the common people', says Doolittle, 'about the Mohammedans and their worship and creed. The Mohammedans are exceedingly uncommunicative on subjects relating to themselves.' When their system was introduced into China, and how, it is difficult to say. It is attributed by Archdeacon Gray to Woskassm, a maternal uncle of the prophet, between six and seven hundred years after Christ. Dr. Williams says that as early as the Tang dynasty the Mohammedan missionaries came to Canton and Hangchow. The system was not introduced, however, merely at one place. It was carried by sea to the southern cities and by caravans of traders from Central Asia to the north-west, west, and south-west provinces. It will thus be seen that the Mohammedans have been in China for not less than twelve or thirteen centuries. In all the border provinces they are numerous. Their customs in regard to pork, wine, and idols are very strict. They have a school in connection with almost all the large temples for the study of the Koran in the native Arabic. But they seem not to have learned the influence of literature upon the minds of the people and its disintegrating power on Chinese life; and so they are practically without books for the instruction of the masses and without a distinct literature as a representative of the sect. Consequently they have made less progress as an integral factor in Chinese religious life in thirteen centuries than Buddhism did in five. It is not improbable that when the Nestorians were cut off from the mother church by the rise of the Moslems and the conquests of the Mongols they gradually amalgamated themselves with the Mohammedans, as they had long since ceased to maintain the purity of their faith, as well as to circulate the Scriptures which we are told had been translated in Chinese.

"Protestantism began with literature. It would seem almost as if some mysterious power was directing the pioneers of Protes-

tant missions in this particular direction. First, they were shut out from preaching to the people, their efforts being directed toward the making of dictionaries and other books which would assist them in the translation of the Scriptures and toward the compilation of books which would help the people to understand the Scriptures and give them some idea of the world as it exists outside of the Middle Kingdom. This, however, is only one form that literature took with Protestant missions and missionaries. And this was one great advantage they had over the Romish church which withholds the Scriptures from the common people. Let me recite some facts which are as familiar to me and to a large proportion of educated Chinese as they are to you. The various Bible societies were among the pioneers in taking up this work. Nevertheless, those who were engaged by the Bible societies did not confine themselves to this one line of work. It is not necessary to call attention to the success which the Society for the Diffusion of Christian and General Knowledge has had, and how, when the emperor, Kuang Hsü, turned his attention to foreign learning, there was such a demand for its publications that it was unable to produce books fast enough to satisfy the demand. You are familiar with the recommendations made by the viceroy, Chang Chih-tung, in his famous book, *China's Only Hope*, in which he advises that Chinese members of legations in foreign countries should study the languages of the countries to which they are sent and translate the best works of those countries into Chinese, and in which he commends the work done by some of the leading missionaries and others, urging that printers be encouraged to issue large editions of these works for general distribution throughout the empire. And, if you have been noticing, you will have observed that this book is advertised by yellow posters pasted upon walls, the same as foreign medicines, dentistry, and various other articles of less usefulness.

"You are aware of the amount of pirating of foreign books that is going on in Shanghai. Books prepared by various writers have scarcely left the press before, by the photographic process, they are reproduced by native shops in the city. Legge's *Four Books* may be had in a pirated form for \$3.50, or less, and if I am not mistaken the American Board were compelled to take the plates away from a firm of pirates who have been printing William's *Syllabic Dictionary* and selling it at a phenomenally low price.

"All these things indicate the appetite the Chinese have for learning, and especially do they show the way in which the teachings of any system—the truths of Christianity, if you please—may be brought to them through literature. I need not call your atten-

tion to the work that is being done by the various tract societies, and the education that is being carried on by them among the lower classes; nor need I remind you that in China the lower classes of to-day may be the middle classes of to-morrow and the upper classes of the near future. Missionary societies do a wise thing when they transfer those missionaries who have literary ability to this particular work, relieving them from all duties that will interfere with its accomplishment. I venture to say that most of the missions all over China have had a common experience in this matter, namely, that persons come and apply for admission into the church who were first led to take this step by the reading of such books as *Evidences of Christianity* or others of a like nature. All those who have the ability to make such books should do their utmost to produce as many of them as possible."

"You are well up on the various kinds of literature," we ventured to remark.

He shook his hand at me in that peculiar way the Chinese have of indicating silence, and proceeded, without any reference to my remark:

"In addition to the various Bible societies, tract societies, and societies for the distribution of useful knowledge, there are a number of scholars who issue their own works. There is an Educational Association which publishes a large number of scientific and other books. There are institutions of learning which issue publications used not only by themselves, but by other institutions as well, and there are missions which issue books from their own presses, all of which help to swell the ranks of what may be termed Protestant Christian Literature."

Once more I made as if to speak, but he waved me to silence, and went on:

"The style of literature, however, which is doing as much as any other perhaps to disintegrate the old order of things is that which goes under the name of *Pao*—newspapers and magazines. They are new to the Chinese. Although we have had a newspaper longer perhaps than any other country, it has not been issued for the use of the common people; nevertheless it has whetted their appetite for news to a keen edge, and so they read this style of literature with an avidity which they manifest for no other. These papers need no bookseller to handle them. They make their own weekly or monthly visit. They come to a larger number of homes and are read by a larger number of people than any other one kind of books. They contain, moreover, the kind of food the people want—something light but wholesome, something about the present time, the present condition of affairs. They point out to them

again and again the errors of the past, the prospects of the future, and advise them how to avoid the one and attain the other. They further contain variety—a *sine qua non* for those of limited information—and are thus highly attractive to a great mass of people who have neither the time nor the ability to read long books. China is like a great mass of lime, and books are the water that is slaking this heap; or, shall I say, that is dropping on a vast amount of calcium carbide, thus generating a gas which, when lighted, will illuminate the empire.

The Empress Dowager may order the exclusion of all the new learning from the public examinations, but she cannot prevent its private acquisition by the people.

Learning is too alluring to be refused when offered in an attractive form. She cannot stop the disintegration of the old order of things and the old order of thoughts now going on in the minds of thousands of young scholars throughout the whole empire. They must keep quiet for the time being, but when this Dowager has passed away, as she will by and by, and a new emperor, who sees or is forced to see the necessity of progress, comes upon the throne, he will find a host of young men grown old in the study of foreign things and ready to give him advice which it will be safe for him to follow in the development of the new empire, and"—

We could not but hold our breath a large part of the time while Mr. Shu was making this many-colored speech, partly because we did not want to break the thread of his thought, partly because of his surprising knowledge of China's religious literature and the way it had been created, and partly because of the fearless way he attacked the Conservative party. When he said "the new empire," we started with surprise, the *t'ao* of Chinese books slipped from under our forehead, and we awoke to find that Mr. Shu, who buttoned his blue coat under the arm with two bone pegs and looked like a composite Chinese, was nothing more than the *t'ao* of Chinese books on which our head had been resting, and which had inspired this peculiar dream.

Happy Ye.

BY REV. JAMES S. GALE, SEOUL.

EVER Plenty is the name of a little village in the north land of Korea tucked in behind the hills, unnoticed from the roadway, hidden from the greedy eye of the passing official; a group of thatched huts asleep, so quiet and still and lifeless they look from the top of the Long Snake Mountain. In the centre of the village there is a house facing south in which lived Ye Soon-

wha, a man famous for drinking and riot and gambling. His son once came and said: "Father, our home is damned?" "Our home is what?" said the father, and he took his son by the topknot and tugged and dragged and beat him, till the village whispered, "There's a big affair on at Ye Soon-wha's."

Many days went by, while an old woman of seventy looked out from her darkened soul into a world that a lost son haunted. But she was a Corean woman and had learned to know that she herself was born lost; would live lost and die lost. It was not for her to speak or hope or pray.

Into this village came the news that one Jesus of Nazareth, born somewhere, Son of God, was moving among men. People had gone crazy about Him and had cut themselves off from the ancient customs of their country. Two or three from the village of Ever Plenty were caught by the doctrine. There was a celebration in the foreigner's home up on the hill, something was going on about Jesus' birthday, and the doctrine folk were invited. A man with one eye, from the town of Ever Plenty, was there. They had a tree decorated with wonderful things, that were divided among those present. He with one eye got a Testament, a towel, and a cake of soap. The Testament he would learn to read, the towel he would tie around his head on hot days in summer and keep his brain cool, but the cake of soap was a mystery. What was it, and what would he do with it? He smelt, and the smell was good; he ate part of it, but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on and finished it on his road home to Ever Plenty. He told his village friends that American food would never suit the taste of a Corean, but that the doctrine was true every whit, and the taste of it just their own. Thus the rumor spread and a year went by.

In a little mud room, eight feet by eight, floored with coarse reed matting, a man slightly gray is on his face, praying for his life. "O Jesus of Nazareth, Son of God, I'm a Corean, Ye Soon-wha, child of many devils. I am told you are come to save the lost, which is me. My name is Ye Soon-wha, worst among men."

When he told me the story I marvelled that God could lead a Corean through such a wonderful experience. "I was at the limit of agony," said he. "Mountains high sin rolled over me, soul and body. I prayed, but there was no answer. Jesus Saviour would not touch my guilty soul. I was too vile and wicked. But one night in the midst of tears, great is His grace, my agonies went out and peace and joy came in. I've been singing ever since," said he, his face, once hard, tender and tearful. He had come with his mother, seventy-two years of age, to pay a call.

"You know," said he, "mother's got it; no more idolatry, everything for Jesus. Praise the Lord!"

Ye used to ride about the country on a small donkey, selling pick and shovel heads at the market fairs. I once rode twenty miles behind him on his way to South Mountain. The picture I still see: perched high on his saddle-bags he guided the wee beastie that told by its long ears the workings of its soul. Its willing, nimble feet picked the way over the stony road so deftly I could not but think of that other little donkey announced by the prophet five hundred years, that carried him up from Bethany to Jerusalem. How God has honored this homeliest beast of burden! I said to Ye, "How do you get along at the fairs?" "Oh," says he, "mortal man is queer. If I tell him I am gathering rags and know a plan to make good clothes out of them he'll say, 'Fine! Tell us how you do it,' but if I say I am round telling how sons of God are made out of poor rags of men, he says, 'Away with you; we don't want you here,' and he runs me out of town, he does, hallelujah!"

I heard Ye preach at South Mountain. He sat on the mat floor while the crowd pushed into the door space and courtyard, front and rear. Said he, "Men, I've something to tell you. My name is Ye Soon-wha. I was a gambler, a drunkard, a libertine. I was lost altogether till I heard of God, and He forgave me and cleansed me and put peace right inside my soul, so that the worst man in Ever Plenty is the happiest man you'll find. You know how He did it? Why, he sent his Son Yesu to earth 1900 years ago to do it. He lived thirty-three years and did what God can do. He cured lepers, chased devils, and raised men dead for days. Then He died of His own accord, by torture, nailed through hands and feet. Do you know why? To pay the price of my sins and your sins, and yours, and yours. On the third day He came out of the grave, and He's alive and in heaven now, running the whole world, and He wants you to listen and repent and trust. He is coming soon to call all the dead to life and judge everybody. Do you hear? Trust Him and He'll put peace inside your soul. He has for me, and it is better than drink, better than money, better than all the world." "What's he talking about?" asked a bystander. "Who knows?" said one rough-headed fellow. "He's been eatin' foreign medicine and is crazy," said another.

Ye and his friend Chun called to see me. They were interested in the great evangelist Moody. I told them about him and how he gathered in waifs and strays to his Sunday school; how one hulk of a fellow came to upset the meeting, and Mr. Moody dressed him down with a stick, so that he was converted ever after. But there

was no response, no expression of having understood what I said. An Oriental's understanding is so hidden away in the innermost recesses of his physical being that the words must perforate all sorts of tissue before they reach his soul; his ears are miles from the region of his comprehension; words are heard only as words, not as thoughts. Evidently the story of Mr. Moody had not been understood.

I started off for a preaching tour and asked six of the Christians to go with me, first and foremost Happy Ye, but an answer was returned, "Very sorry; mother ill, must stay by her." A week later on the way home we heard that in Ever Plenty there had been a victorious Christian death, mother of Ye Soon-wha, aged seventy-three. My heart sang with joy at the peace and triumph of the gospel; but when I reached the town this was the story: "The whole church is disgraced; it is too serious to speak of; we shall meet solemnly and tell the *moksa* (missionary). We thought Ye Soon-wha a Christian. Little did we know." Thirteen church members, with faces of sackcloth and heads bowed in shame, sat silent. "What has he done? Out with it!" Then Kim began. "Since the time of Yo and Soon (2300 B. C.) . . ." I said, "I don't want Yo and Soon; I've heard all about them a thousand times. I want to know what Ye Soon-wha has done." "But," continued Kim, "I'll have to begin at the beginning for the *moksa* to understand." "Then I must pass on," said I. "Son, can you tell what Ye Soon-wha has done?" Son said, "Yes; there are Western nations and there are Eastern nations; there are people who wear black clothes and there are those who wear white clothes." "Next! Kang, can you tell me what Ye Soon-wha has done?" "From the time that he was a boy," says Kang, "he always wanted his own way; he had a mind that didn't care what the people said or pleased." "Is that all you have to say, Kang? Then next." They looked at each other *key makyusso* (we are gagged). My cook whispered to me, "Ye Soon-wha refuses to put on sackcloth for his mother; that's what he's done." "Is that all? Then, brethren, dry your tears and let's be happy." "No, no," said they; "this will ruin us. The *moksa* must make him put on mourning, or the church will go to pieces." I called Ye Soon-wha, that he might answer for himself. Said he, "What have I got to do wearing an eternal hat that hides all the face of heaven and going round uncombed like a warlock, mumbling, 'I've sinned, I've sinned?' It's devil-pidgin, every bit—hat, and hair. My mother has gone home to glory and I have no cause for sorrow. Be it death itself, I'll never say *mang hasso* (I am damned)." The church fathers slunk home, saying to themselves, "We hate

him not because he has done wrong, but compared with us he is a mighty man of valor."

The funeral day of Ye's mother came round, and I was down with grippe, unable to attend. I called the leaders, gave them the passage to read and the hymns to sing, told them to be quiet and orderly and make it a day to tell for the gospel. I prayed that they might have special guidance, as I knew they were in the enemy's country. Late at night a messenger came to see me. There had been a fight at the funeral. Would I call Ye's friend and inquire? "Chun," said I, "what's this you have been up to? I can't imagine your fighting." "It's all right," says Chun. "When the *moksa* hears he'll understand." "Tell me, then, and don't begin with Yo and Soon, but give me just what happened." "Then," says Chun, "we read and sang, and that man Fish over the way stood outside the fence and shouted to us all through the service. Said he, 'There she goes, wings and all! Give her a lift. Shoo! Send her up to glory. If she falls, catch her on the fly.' I concluded he was a man to be dealt with, so after the funeral was over I cut a stick and went into his house and gave him such a dressing down. I wasn't angry. I did it for his good, and told him he couldn't insult God in that way. He prayed me to let up and said he'd never do so again. You remember Mr. Moody," concluded Chun. Thus the church passed through two crises in its history.

I was absent six months and then went back to the dear old north land where so many kindly faces waited. The *moksa's* impatience about Yo and Soon was all forgotten, all forgiven. A group, it seemed to me a little grayer, a little gentler, a little nearer the kingdom, came out to meet me; among them Ye Soonwha. The days flew by all too swiftly, and I was to leave this time for good. Kim, who once hated Ye because he wouldn't don sackcloth, said, "He's number one first among us." Then, when we reached the parting of the ways, "*Moksa*, I'm so sorry," said Ye, "but we'll all come to see you in the capital and have a jubilee." "Come," said I; "stay with me and tell the people in the great city what God has done for you." Ye never came. Outside of Ever Plenty a footpath skirts the hills; in and out it winds, until all huts are left and you are alone among the mountains and the pine. So far off and still some might pass it by and never see; but oh, how sacred a spot it is! In the thought of it tears come back to me and memories of him who was saved, for there two little mounds rest, waiting, side by side, 'neath which sleep Ye Soonwha's mother and Ye Soonwha.

We, too, are waiting, waiting for the great assembly. Certain it is that when once our eyes have been brightened by the beauty of his countenance we shall look among the groups of those most exultant for a certain Ye Soou-wha, a Corean, once child of many devils, but by the grace of God gloriously redeemed.—*The Assembly Herald*.

How shall we deal with the Worship of Ancestors ?

BY DR. W. A. P. MARTIN.

THIS is a question for which the present crisis demands a serious reconsideration.

Last year, a few days before the siege of the Legations, I was asked by an official of the university "if I knew any way to prevent bloody conflicts between Christians and the people." "Yes," I replied, "it is for the people all to become Christians." Nothing, however, tends to check a general movement in that direction so much as the necessity of renouncing the worship of ancestors.

The result of the siege in the overthrow of Boxers and the flight of the Court, has given new life to the course of reform. The Court itself has espoused the persecuted party, and a series of edicts have abolished the old tests of scholarship. A religious awakening is beginning to show itself far and wide, and it is worth while to ask ourselves whether it is not possible to present Christianity in such an aspect that it shall cease to be repulsive, that old objections will lose their force, and that the whole nation may unite in accepting it as their social salvation.

Hitherto their chief objection has been that it requires them to forsake their ancestors. In turning their backs on the family shrine and placing themselves under the ægis of a foreign power converts are regarded as abjuring at the same time their allegiance to family and country. Hence the few that have come out on the side of Christ have always had to bear the odium attached to renegades and traitors. Hence too their neighbors have not only cast them out of their community, but they have shown a disposition to extinguish them by force of arms.

The whole situation hinges on the attitude assumed by the church toward the worship of ancestors. If we could once more have a court of appeal at Jerusalem presided over by St. James, and with Peter and Paul as leading authorities, I have little doubt that the present attitude would be abandoned as promptly as was the traditionary usage in regard to the imposition of the Mosaic law.

That the council abandoned the requirement of circumcision was an astonishing stretch of liberality. Yet it is morally certain that without such modification the gospel would not have worn the aspect of a new dispensation, nor could it have made headway among the gentiles. It required more than one miracle to bring the apostles to that wise conclusion. Peter had his vision of the sheet let down from heaven, Paul had his vision of the risen Saviour on his way to Damascus, and all who had labored among the gentiles confessed that gifts of the Holy Ghost were poured out on them as on the Jews. Those gifts were not therefore conditioned on the observance of the law of Moses.

In modern times the first missionaries to preach the Christian faith in China were the Jesuits, and they met with large success among the upper classes. Their rivals—the Dominicans—discovered that they tolerated the worship of ancestors and whether through jealousy or from zeal for the truth they appealed to the Pope of Rome. The consequence was that the methods of the Jesuits were condemned, with the further consequence that their propaganda, so full of promise, was withered in the bud.

Had the decision been otherwise the Emperor K'ang Hi would have promptly given in his adhesion, and China must have become at once a Christian country. Their condemnation at once aroused his hostility and led him in the text book which he bequeathed to put his people on their guard against the creed of Rome.

In that decision the Roman Curia made, I think, a capital blunder. It showed no trace of the breadth and liberality that characterized the Council at Jerusalem. Happily Protestants have no Pope. And questions of this kind, each missionary society is competent to decide for itself; and if any considerable society returns to the position of the Jesuits, it will, in my opinion, be casting its net on the right side of the ship, and will be sure to gather in a marvellous draught of fishes. Under the new impulse for reform the leaders of public opinion would be strongly inclined to accept Christianity, if it no longer implied renunciation of family and country.

But—it may be asked—are not Protestants precluded from taking up this position by the very words of the Decalogue?

In my opinion they are not; for the worship of ancestors, though tinged with superstition, differs essentially from the worship of idols. They are not thought of as gods, and though their protection is invoked they are not supposed to have much power. It is in fact rather their merit than their power that a family relies on. As Wu Wong said three thousand years ago, "Should I win

the victory, it will be due to the merit of my Father, but if I am defeated, it will be owing to my own fault."

Is it idolatry to make offerings and prostrations? Both are opposed to our taste and practice, but they are not necessarily in conflict with the spirit of Christianity. A man who at meal time has a plate set on his table for his deceased wife need not be a worse Christian on that account. The superstitious element is one that would correct itself with the growth of knowledge. The rites performed before the tablets have done much to cherish a faith in the survival of the soul, and they serve as a bond of family union for which we have no equivalent. So beneficent is the institution that if we could sweep it away with the stroke of a pen, we should not feel justified in doing so.

Whenever it becomes known that families may become Christians and yet cleave to their ancestors we expect whole clans to flock into the church of Christ. Should our missions persist in condemning the worship of ancestors, it is highly probable that the Chinese government will some day establish a state church which will embody the leading doctrines of Christianity and yet leave them in possession of their ancestors.

Uniform Terms.

BY REV. R. H. GRAVES, M.D., D.D.

THE Shanghai Conference revisers of 1890 showed their desire for uniformity of terms by appointing a "Committee for Harmony of Versions." All will admit the desirability of this uniformity. I have been comparing the various versions as far as they have been published, and wish to propose some changes for the sake of attaining this object. Below I will enumerate a few of the terms which need unifying. Perhaps other terms may strike others. If so I would be glad if they were mentioned in the RECORDER.

SCRIBES, γραμματεὺς.—The Delegates' Version, Chalmers and Schaub, and the Easy Wên-li have 士子; Goddard has 書士; Schereschewsky 經士; Mandarin 文子. 文士 has been suggested by Chinese as the best term. There is no need for this variety. Which shall we use? 士子 is too general. I would prefer 文士 or 經士.

CHIEF PRIEST (S).—大祭司 is used by Schereschewsky, Mandarin, C-S., and High Wên-li for ὁ Ἀρχιερεὺς; 祭司長 by Del., Godd.,

and Easy Wên-li; whereas 祭司諸長 for *οἱ Ἀρχιερ*, the chiefs of the twenty-four divisions of priests is used by all. I propose 大祭司 for the High Priest, *ὁ Ἀρχιερ*, and 祭司諸長 for the high priests, *οἱ ἀρχιερ*.

RAISE, RISE, RESURRECTION.—For *εγείρω* trans. "Raise" (e.g., Matthew x, 8; John v, 21.) most (Del., Easy Wên, Godd, Scher.) have 甦; C-S., High Wên have 起; Del., Godd. also have 復生 for passive; Mand. and Scher. 復活. For "Rise" Mand. and Scher. have 復活; C-S. 起; Easy Wên, usually 復起; Del., Godd. 復生.

For *ἀναστασις*, *ἀνίστημι* Mand. and Scher. have 復活; Del. and Godd. 復生., E. W. 復起, C-S. 起 simply.

Εγείρω-(*αγε*) originally "arouse!" awake from sleep; metaphorical, from the dead. Nearly Chinese 醒, but this originally applied more to arousing from a drunken stupor. 起 is a good equivalent. *εγείρω*, when used for resurrection, "always refers to the body" (Cremer) and does not refer to returning mental consciousness. I prefer 復起 if it meet with general acceptance. It seems to me that 復活 is preferable to 復生. The latter is used for reviving from unconsciousness or coma in disease. 甦 does very well for "raise" from the dead, transitive.

Αναστασις-*ανα*="up" or "again." See Mayer and Cremer. If the meaning "up" is emphasized, 起 certainly seems the best translation; if "again" 復 is implied. Etymologically I prefer 復起, but would accept 復活 if a distinction is to be made in the two words *εγείρω* and *ἀνίστημι*, which are practically the same in signification in N. T.

MIRACLE.—We should make a distinction between *σημειον*, *δυναμις*, and *τερας* (usually "wonder" in Eng.).

1. *Σημειον* is a "sign." It is often used in N. T. for (a) *portent*, an unusual occurrence portending remarkable events, or (b) "*miracles* and wonders by which God authenticates men sent by Him." In Chinese Del. and H. W. usually employ 異蹟, C-S 兆, E. W. 異兆, Mand. 神蹟, and Scher. 奇蹟. 蹟 (跡) is primarily a *trace*, a *foot print*, and points to the past, whereas 兆 is a *prognostic*, and points to the future. *Σημειον* is a *sign*, and it seems to point to the future, hence I prefer 異兆 as Easy Wên, since this embraces the two ideas in *σημειον*. 神跡 is sometimes used by the Chinese for 日, 月, 星 as the "foot-prints of the Creator," proofs of the deity. (Compare Psalms viii, 3.)

2. *Δυναμις* all render 異能, C-S. 能 simply.

3. *Τερας* is used mostly in Acts, and is usually translated "wonders" in English. This is rendered 奇事 by Del., High Wên,

Scher., and Mandarin; by 異蹟 C-S. and Easy Wên; also Godd. sometimes. I would accept 奇事 or 奇跡, Godd.

TEMPLE.—A distinction should be made between ναός and ἱερόν, as it throws light on some passages. It is true no distinction is made in English, but this is a defect in the translations. The E. W. translators have tried to preserve the distinction by adding 宇 to 殿 for ἱερόν—"temple buildings." The other translations simply use 殿 for both Greek words. Perhaps 聖殿 might be used for ναός. The Mandarin sometimes uses it for ἱερόν (Matthew xxiv. 1.). Dr. Mateer suggests 廟 for temple, but this has not met with acceptance. It is too much identified with idols to be acceptable to the Chinese. I approve of the terms of the Easy Wên, but would accept 聖殿 for ναός.

REGENERATION, etc.—There are four terms which should be distinguished, viz., 1. γενναῶ ἀνωθεν, 2. ἀναγενναῶ, 3. παλιγγενεσία, and 4. ἀνάστασις. The Chinese very naturally confuse 復生 and 再生, which substantially have the same meaning and yet represent very different things.

1. Γενναῶ ἀνωθεν. Godd. and Mand. have 再生; Easy Wên and Scher. have 重生; Del. 更生, C-S. have 由上 for ἀνωθεν in the classic passage in John iii. I prefer 再生.

2. Ἀναγεν (I Peter i, 3, 23 only). Here all have 重生, which should be adopted.

3. Παλιγγενεσία (twice only). In Matthew xix. 28 all have 復興 but C-S., who have 更生, and Scher. who has 更新. In Titus iii, 5, Godd., Easy Wên, Scher. have 重生, Del., C-S. have 更生. I prefer 更生 here and 更新 for Matthew, but would accept 復興 as it is used in most versions.

4. Ἀνάστασις. See RESURRECTION. Do not use 生. I prefer 復起.

HELLENISTS.—A distinction should be made between ἑλληνιστῆς and Ἕλλην, Grecian-Jews and Greeks. The former occurs but twice, or with Acts xi, 20, three times. The Revised English versions all put Hellenists in the margin here. In Acts vi, 1, Del., Godd. Mand., C-S. have 言希利尼言 or its equivalent (Scher. 希拉). Easy Wên has 希利尼之猶太人 both here and in Acts ix, 29, i.e., "Grecian-Jews." Peking version explains in margin.

For Ἕλλην Easy Wên has 希臘, using the name of the country as in other cases Jew, Syrian, etc. So Godd., original version (not G. and Lord); Scher. has the same, but 希拉 for Hellas. The rest have 希利尼. I prefer E. W. or Scher.

LAWYER, νομικός.—Del., Easy Wên, C-S., Scher., and Peking have 教法師; Godd. and Mand. have 律法師; High Wên 律師. I prefer first, with most versions.

The versions generally put the perpendicular line (|) for names of persons and the double line (||) for names of places, so that all may understand that only the sound and not the meaning of the characters is to be considered. There are other words, names of sets, Hebrew or Latin words, etc. where only the sounds are to be taken. Some as Godd., Easy Wên., write the character for month, 月, at the left side to denote this. The mandarin version thus writes *Hosanna*, but for Legion they use the sign for a person. I decidedly approve of the 月 for all such cases, e.g., *Corban*, *Legion*, *Rabbi*, *Hosanna*, etc. There is no reason why we should not use the 月 as well as the other signs. Of course all of these are foreign improvements. The Chinese simply use 邑 (163rd radical) for unknown names of places, and this not always.

COMING, παρουσία.—How shall we render this term? Shall we say *Presence* or *Coming*? The English versions all say "Coming." But the other is the first meaning of the word, "*Being near*" rather than "*Coming near*." So I prefer, and E. W. renders, but most have coming. C-S. 在, E. W. 復在. Mand., H. W., Scher. all use 隨. As most prefer it, I would accept 隨.

I append my suggestions in a tabular form, hoping they may be approved:—

SCRIBES 文士.

CHIEF PRIEST 大祭司.

CHIEF PRIESTS 祭司諸長.

RAISE, RISE 復起 or 復活.

MIRACLE, Sign 異兆.

Power 異能.

Wonder 奇蹟.

TEMPLE, ἱερον 殿宇.

ναος 殿 or 聖殿.

REGENERATION, γενναω ανωθεν 再生.

αναγεν 重生.

παλινγεν. 更生, and 更生.

HELLENISTS 希利尼.

GREEKS 希臘.

LAWYER 教法師.

COMING 復在 or 隨.

Insert 月 before characters where only sounds are meant, in addition to usual marks for persons and places.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 79, February number.)

SHEN USED OF THE SOUL.

WE come next in order to consider the application of the word *Shên* to the human soul. That it is frequently so applied is conceded on all hands. The question is, in what sense is it so applied, and what does this application prove. Many make this use of the word their starting point, and from it infer that the word *Shên* means spirit, and not god, and in consequence affirm that the gods which the Chinese worship are not gods, or at least that they are not called gods by the Chinese, but simply spirits. This opinion, introduced by the Jesuits, and taken up by so many foreign sinologues in China, is no doubt the result of Christian theistic prejudices and prepossessions. That a great civilized nation with an extensive literature reaching back two thousand five hundred years, having had from the first an elaborate system of polytheistic idolatry, should all the while call their gods spirits, because their language affords no generic word for god, presents so amazing and unparalleled an anomaly as to render such a theory quite incredible, even if there were no evidence to the contrary. Of such evidence, however, there is abundance.*

With reference to this seemingly anomalous application of the the term *Shên* to the human spirit, I take my stand on the proof already adduced (and much more will be brought to view when we come to consider the derivative and figurative uses of the word) that in other cases it means divinity, and confidently affirm that its application to the human soul does not and cannot invalidate these proofs. Whatever may be the meaning of *Shên* when applied to the soul, its meaning in other cases is *god*, not derivatively nor approximately, but primarily and absolutely. Of this seeming anomaly only two solutions seem possible. One solution is that the word *Shên* has two distinct and independent senses, so that it is in fact two words. The entire absence of all proof in native dictionaries and definitions that this word has two independent senses, has already been adverted to; neither has it been seriously maintained by any who have undertaken to discuss the question,

* A few sought to relieve the situation by claiming for 上帝 the force of a generic. Dr. Medhurst, and later Dr. Chalmers made strenuous efforts to this end. A much stronger case could easily be made out for Jupiter. Dr. Legge and the great majority of missionaries who use 上帝 for God, only claim it as the specific title of the true God. The Chinese who use the term, *all*, I think, take D. Legge's view.

so that this solution may be dismissed. The other solution is that the one sense is derived from the other, either god from spirit or spirit from god. That the sense of god is not derived from that of spirit is proved by the fact already fully established, that divinity is the primary sense. In the nature of things a primary sense cannot be derived. Moreover, the sense of spirit is not, as we shall subsequently see, absolute, but only approximate, being largely modified by the primary sense of divinity. If any still think that spirit is the primary and absolute sense of the term, they should furnish proof of the fact from the ancient history and literature of China and then explain and illustrate the process by which the sense of divinity has been derived from it. On the other hand, I maintain that the sense of spirit, so far as it truly characterizes the word, is derived from that of god, and propose to explain and illustrate from the history and use of the word the process of derivation.

The clue to the process by which the word for *god* came to mean the *soul*, is found in the pantheism which has from the most ancient times characterized Chinese philosophy and religion. The *E King*, supposed to be the oldest Chinese classic, is in its prime conception essentially pantheistic. This pantheism was developed and emphasized in the explanations and additions made by Confucius. Lao Tsi, also, the great religious sage of China, makes the same pantheistic idea the basis of his religious mysticism. Subsequent writers, influenced by Buddhistic pantheism, have developed these primary ideas into an elaborate system of pantheistic philosophy. The result is, that Chinese literature and language is saturated with pantheistic forms of thought and expression. Now it is one of the prime doctrines of pantheism that the soul of man is divine. This has been the theory of all classes of pantheists in all nations and in all ages. The fundamental conception of pantheism is that of an all-pervading spiritual essence or soul which, while it is itself a unit, comprises and contains within itself all spiritual being. The logical inference from such a theory is that the soul is divine—a part of god. This inference pantheists have boldly made, as is abundantly attested by those who have studied their writings, as well as by the writings themselves.

Cudworth says, "The Stoics held that the mind of man is a spark of that divine fire which is the soul of the world." And again, "It is a common practice with the Stoics and Platonists to call men gods, as supposing that the sovereign portion of man, namely the mind and rational soul, emanates from god himself, and is a part of god, and that if a man bestows due care on this part, and abstracts it from the body, he then becomes wholly like unto god, nay altogether a god."

Intellectual System.

Buchanan represents pantheism as teaching that, "the soul is a mode of the divine thought." *Modern Atheism.*

Hodge says "Pantheism is self-deification." *Theology.*

These testimonies are fully sustained by pantheistic writings. "I am struggling to liberate the divinity within me." *Plotinus.*

"Souls are bound to and connected with god, as being parts or deceptions from himself." *Henophanes.*

"The god that reigns within us forbids us to depart hence without his command." *Cicero-Tusculan Disputations.*

"Hinc sequitur mentem humanam partem esse infiniti intellectus dei." *Spinoza.*

"Mankind is the godman." *Strauss.*

"The currents of universal being circulate through me. I am part or parcel of God." *Emerson—Nature.*

"Of the universal mind each individual man is one more incarnation." *Emerson—History.*

"Bid the invaders (men, books, and institutions) take the shoes from off their feet, for God is here within." *Emerson—Self-reliance.*

"We cannot describe the natural history of the soul, but we know that it is divine." *Emerson—Method of Nature.*

"Divine I am, inside and out, and make holy whatever I touch, or am touched from." *Walt Whitman.*

"There is no god any more divine than yourself." *Walt Whitman.*

Chinese pantheism long ago made the same deduction and called the human soul divine.

1. 人者其天地之德，陰陽之交，鬼神之會，五行之秀氣。禮記。

*Man is the virtue of heaven and earth, the union of the dual ethers, the conjunction of the demon and the divine, the refined essence of the five elements.**

We have here in Chinese form the pantheistic affirmation of the divinity of the human soul.

2. 宰我曰，吾聞鬼神之名不知其所謂，子曰，氣也者神之盛也，魄也者鬼之盛也，合鬼與神教之至也。... 註曰，人之能運動者，氣也，形體魄也，死則氣之靈為神，魄之靈為鬼。禮記。

Tsai Woá said, "I have heard the term Kuei Shên, but I do not know what is meant by it." The master replied, "The breath is the fulness of the divine, the sentient soul is the fulness of the demon.

* I have here rendered *Kuei* (鬼) by demon, but the word demon in order to truly represent the word *Kuei*, as here used, must be stripped of the depravity and malevolence which Christianity has given it, and be taken in its primitive Greek sense. Our word spirit expresses the idea approximately, just as the Greek word *δαίμων* is often, for want of a better word, rendered spirit.

Ability to combine the demon (Kwei) and the divine is the acme of learning." The commentator says, "That which gives men ability to move about is the breath. The physical form is the sentient part. When death comes the spiritual part of the breath becomes divine and the spiritual part of the sentient soul becomes demon."

The questioner evidently had celestial beings in his mind, but the answer assumes and teaches the essential oneness of men and gods, that is, of the *Kwei Shin* on high and the *Kwei Shin* on the earth.

3. 純素之道,惟神是守,守而無失,與神爲一. 莊子

Perfectly unsullied truth is only to be attained by conserving the divinity (Shên) within. He who conserves this without loss, becomes one with God.

The Taoist philosopher here distinctly assumes the primary and essential oneness of the *Shên* in man and God. It is worthy of remark also that so far as pantheistic theories will allow a personal god, *Shên* is here distinctly used by way of eminence.

4. 以名物言,則鬼神爲造物之精英,以事物言,則鬼神即人心之精英. 本義滙參.

With reference to great things the Kwei Shên is the potency by which all things were made; with reference to minor affairs the Kwei Shên is the vital energy of the human mind.

5. 天職既立,天功既成,形具而神生. 荀子.

When heaven has fulfilled its office and accomplished its work, the form is complete and the divine soul is produced.

The celestial origin of the human spirit is here clearly intimated. It is something from without—a spark of divinity that enters the body at the moment of birth. Apuleius in discussing the *daimon* of Socrates says, "This god, who is the mind of every one, though immortal, is nevertheless after a certain manner generated with man."

6. 心是神明之舍,爲一身之主宰. 性理大全.

The heart is the dwelling of the divine intelligence and the ruler of the body.

The use of the term *Shên-ming* shows the intention to make the soul divine. Many more passages to the same purpose will be found in the farther treatment of the subject, but these are sufficient to show that the calling of the soul divine has gone much farther in China than it has ever done in the West. In China it has passed from the philosophers and poets to the people, so that in a variety of stereotyped forms it has come to be a part of their common language and thought, while in the West it has been chiefly used in the language of poetical hyperbole, never having

entered, to any great extent, into the language of common life. Dr. Hodge in his Theology says that pantheism was with the Greeks a matter of speculation, and we know that in modern Europe it has been confined largely to the opinions and writings of philosophical speculators. Their theories have not been generally and permanently accepted, and so have failed to make any considerable impression on common language and thought. In China the pantheists were the sages and religious teachers whom the people delighted to honor, whose writings and teachings have been studied and made the standard of orthodoxy and the models of style and expression, moulding the Chinese language as the Bible has moulded the English language. The pantheistic theories of the classics were fully developed and amplified by subsequent commentators, especially by the learned philosophers of the Sung dynasty (A.D. 1000.) As a logical deduction from pantheism the identity of the soul with divinity came to be especially prominent and reiterated in manifold forms. The philosophers of the Sung dynasty having become the standard interpreters of the classics their theories have permeated the whole language, both written and spoken. Successive generations of Taoist mystics have also developed the same idea from the same premises and have helped by their writings in connection with the preaching of the priests, to fix it in the language and make it current among the people. When Buddhism entered China it brought with it the same idea, and so fell in with the current forms of thought and speech. No considerable element of opposition has ever appeared to counteract or oppose this pantheistic tendency, while no doubt the fact that until within a comparatively short period books were more multiplied in China and had a greater influence over the people than in the West, has tended to give general currency to pantheistic language and forms of expression.

These things show us how it is that what in the West is confined to pantheistic theorizers and to the exalted language of poetry and passion, is in China an accepted doctrine and a common usage. It is, however, notwithstanding its far greater development, essentially the same in its origin and principle. It is giving to man, for a purpose, the term which belongs to God. Pantheism is essentially and intensely egotistic. Professing to be guided by logic it is oftentimes actuated more by pride than by logic. It loves to compliment itself by extolling the dignity of human nature. In this it allies itself with the poetical sentiment and at the same time ministers to it. Hence it has ever been that deifying the human soul has been partly the language of formal

philosophical speculations and partly the language of poetical hyperbole. The use of *Shên* for the soul exhibits both these phases.

It need scarcely be remarked that *Shên* does not mean the soul simply as such, corresponding to our word *soul*. This, it is universally conceded, belongs to *Hwên* (魂), or to the compound *Ling Hwên* (靈魂). The question is, does it mean the soul viewed simply as a *spirit*—as an invisible and intelligent existence, or does it mean the soul viewed as divine—as a part of, and one with, the soul of nature—the god of Chinese pantheism? The latter view I regard as the true one,—true in that it answers to, and explains the actual usage of the word; true in that it fits into and harmonizes with the pantheism which constitutes the essence of Chinese metaphysics; and true in that it explains and reconciles what would otherwise be an unaccountable anomaly, viz., that in a cultivated language like the Chinese one word should have two such distinct meanings as *god* and *spirit*. In order to show what is the real force of the word *Shên* as applied to the soul, and to prove that the foregoing analysis of the usage is correct, it will be necessary to cite a variety of examples from Chinese books. It will conduce to a clearer understanding of the subject to divide these examples into Classes.

THE SOUL IDENTIFIED WITH DEITY.

That Shên as applied to the soul means rather divinity than simple spirituality, is shown by the fact that it is not made similar to the Shên of heaven and earth, so much as made a part of it,—identical with it.

1. 人之神則天地之神，人之自欺，所以欺天地，可不慎哉。性理大全。

Man's Shên is the same as the Shên of heaven and earth, therefore when a man deceives himself, he deceives heaven and earth; should he not then be cautious?

This passage is a categorical statement of the principle affirmed. Its bearing on the question, as well as its unequivocal pantheism, is too manifest to need stating. The fact, here brought out, that the identity of the *Shên* in man with the *Shên* on high, involves a moral factor, is worthy of special attention. This fact signifies divinity, not spirit.

2. 性也者，天地鬼神之神也，善不足以明之，况惡乎。性理大全。

Human nature is the mystery of the Kwei Shên of heaven and earth; to call it good is not adequate, how much less to call it bad.

In this passage we see how the nature of man is expressly identified with the divinity that fills heaven and earth, and its superior excellence is inferred from this community of nature.

3. 諸禍之物，不約而衆至，所以然者，氣之所感故也，夫神氣之所以動，可謂微矣，故曰天之與人，其有以相通，此之謂也。 子華子。

All manner of calamities come together without restraint, the cause of which is to be found in the influence of the (divine) breath (or spirit). Now the reason why this divine breath (or spirit) exerts such an influence may be said to be inscrutable, hence the saying which affirms, "There is something in the relationship of heaven with man that puts the two into mutual communication."

The essential oneness of the divine essence with the spiritual part in man is here plainly assumed and the interaction of the two affirmed. From this mysterious oneness of the human and divine the Chinese infer and believe that impressions are transmitted from the one to the other as if by a sort of nervous sensation or electrical impulse, which idea is here indicated by the term *mutual communication* (相通). Not only so, but this essential unity of the divine and the human constitutes the reason why, as well as the means by which, the good and evil done by men affects the divine being and so brings about rewards and punishments.

4. 真人，壽敝天地，精神不散。 屈子

The true man outlives the decay of heaven and earth; his divine essence (Ching Shên) does not perish.

The true man in Taoist phrase is one who has so nurtured and purified his diviner part that it becomes immortal and wholly divine, which is here expressed by saying that his divine essence does not perish.

5. 聖王之所不能也，所以能之也，所不知也，所以知之也，養其神，修其德而化矣，豈必勞形，愁弊耳目哉，是故聖王之德，融乎若月之始出，極燭六合而無所窮屈，昭乎若日之光，變化萬物而無所不行，神合乎太一，生無所屈，而意不可障，精通乎鬼神，深微玄妙，而莫見其形。 呂覽

That in which the sage king distrusts his own ability is just what he can do, that in which he distrusts his own knowledge is just what he knows; he nourishes his divine soul (Shên), develops his virtues and transforms others. What need is there for him to weary his body and worry his eyes and ears? Hence the virtue of the sage king is clear as the moon when it first rises and completely illuminating the whole universe; there is nothing which can exhaust or restrain it (his virtue). Resplendent as the light of the sun, and transforming all things, there is nothing which it cannot effect. His divine soul (Shên) being one with the great monad (the first and highest deity), his life is without constraint, his ideas are untrammelled, he is in intimate communion with the Kwei Shên, profound, mysterious, and impenetrable to the outward eyes.

Notice how in this passage the divine soul of the sage is declared to be one with the *great unity*. This term, great or primary unity, is one of frequent occurrence in ancient books. It gives the highest conception of deity as the eternal unity. The 史記 says repeatedly 天神貴者太一, *The most exalted god in heaven is the primary unity*. He was worshipped by the ancient kings. The sage king here spoken of, by being one with him, was made divine in his life and character.

SHÊN COMPLIMENTARY.

That Shên as applied to the Soul means divinity rather than simple spirituality, is shown by the fact that it is used to dignify and compliment.

Pantheism by exalting man to God gives man a handle by which to dignify and compliment himself. This idea lies at the bottom of the frequent use of the term *Shên* and *Shên-ming* when speaking of the soul. It may be seen and felt in a great many cases, but is not easily proved, because it lies underneath rather than on the surface. Only a few passages can be cited here, such as seem to bring this idea into the clearest relief.

1. 唯陛下留神考察.

前漢.

I only ask that your majesty will bestow your divine attention and examine the matter.

2. 唯陛下留神反覆熟省臣言.

通鑑綱目.

I only ask that your majesty will revolve the matter in your divine mind and thoroughly consider your servant's words.

3. 願陛下少留神明.

包極論委大臣疏

I trust your majesty will bestow on it a little of your divine intelligence.

Language similar to the above is of constant recurrence in addresses and memorials to the throne. The adulatory force of *Shên* and *Shên-ming* in such a connection is very evident.

4. 心之爲物,至虛至靈神妙不測.

性理大全.

The mind is most ethereal and most spiritual, inscrutable and divinely admirable.

In exalting the mind, the writer finds the apex of his climax in the term *Shên*.

5. 治於神者,衆人不知其功,爭於明者,衆人知之.

墨子.

The divine man (Shên) reigns in peace and no one recognizes his merit; the intelligent man reigns with strife and all men recognize his merit.

If spirit as such be the question, the one man has it just as much and as truly as the other. That which enables one man

to reign more easily and naturally than another, is not expressed by the word spirit.

6. 然心之體用，始終雖有真妄邪正之分，其實莫非神明不測之妙。 朱子全書

That is, although in the structure and function, in the origin and end, of the mind, there are distinctions of truth and falsity, of depravity and virtue, yet after all it is simply the divine intelligence, inexplicable and admirable.

7. 事之大小長短修遠，皆不出乎此心之神明也。 莊子。

The magnitude, distance, and duration of things do not go beyond the divine intelligence of the mind.

In both these passages the intention of the writers to aggrandize the human mind by allying it with divinity is very evident. The use of the compound term *Shên-ming* points clearly in this direction. This term is not unfrequently applied to the soul, and in all such cases the intention to compliment is generally unmistakable. The primary sense of the term is beyond dispute. It means *the gods*, and its frequent application to the soul instead of *Shên* alone, is clear evidence that the two terms mean substantially the same thing. The word *ming*, intelligent, was added by way of aggrandizement, and so the compound term passed into a set phrase. The word *ming* was added rather than any other because the highest order of intelligence is, in the Chinese mind, the prime characteristic of divinity, just as in Rome "the immortal gods" became a stereotyped phrase, and that because immortality was in the Roman mind the chief distinction of divinity.* This phrase, as applied to men, is clearly borrowed, and bears evidence of being somewhat strained. The undeniable fact that its proper and primary application is to the gods, shows very clearly that when applied to the soul it does not mean the spirit simply as such, but is used for the purpose of complimenting and exalting it.

A further proof that the application of the word *Shên* to the human soul is essentially complimentary and intended to dignify, is found in the fact that it is by far the most frequent in poetry, petitions, eulogies, etc. For example, Chalmers in his "Question of Terms Simplified," gives 192 examples of *Shên* applied to the soul, of which fully 100 are from poems of various kinds, while a large part of the remainder are from Taoist mystics, who delight to compliment human nature by allying it with the divine.

* Some have explained this term as referring originally to two classes of deities: *Shên* meaning the gods of heaven and *Ming* the gods of earth. By constant use the compound term came to mean the gods collectively. The evidence in support of this theory is insufficient. It rests on the notes of one or two commentators, which are sufficiently accounted for by the proclivity which Chinese commentators have for verbal distinctions. The evidence of the explanation given above is abundant.

SHÊN THE SUBSTRATUM OF THE SOUL.

That Shên as applied to the soul affirms its divine origin rather than its spiritual nature, is shown by the fact that it is used to indicate the substratum or derivation of the soul.

1. 人之生也, 謂其氣行, 人之死也, 謂其形返, 氣行則神魂交, 形返則精魄存, 神魂行於天, 精魄返於地. 性理大全.

When a man is alive his breath is said to move, when he dies his form is said to revert. While the breath moves, the divine spirit and the rational soul interact. When the form reverts, the animal essence and the sentient soul remain. The divine spirit and the rational soul move about in the heavens, the animal essence and the sentient soul return to the earth.

Here is a Chinese account of life and death, and of what constitutes a human being. The conception is clearly pantheistic. From it we see that the *Shên* and the soul are not just the same thing in different aspects, but different things, which are supposed to be united during the life of the individual. The *Shên* is not the soul itself, but something from above which unites with it and allies it to divinity.

2. 心者形之主也, 而神者心之寶也.

The mind is the lord of the body and the Shên is the jewel of the mind.

Heart (*hsin*) is generally used to express the mind, as being the intellectual factor in man, but the *Shên* is something more; it is that in the mind, or joined to it, which gives it excellence and constitutes it what it is.

3. 心之靈曰神.

性理大全.

The intelligence (or spirit) of the mind is called Shên.

The dictionary gives *Ling* as a definition of *Shên*, but the two are by no means synonymous. *Shên* is something farther back and higher than *Ling*.

4. 人之一心, 至切而近, 至小而大, 至微而著, 所以包括神明管攝性情也. 性理大全.

A man's mind is the most important and at hand, the smallest and yet great, the most minute and yet manifest. For this reason it comprehends the Shên-ming and controls the natural disposition.


The mind is the comprehensive term for the human spirit, which includes all other terms, amongst which is the term *Shên-ming*, which, as we have already seen, is used specially to show the divine origin of the soul.

5. 心則以神用, 而古今宇宙無不周遍. 莊子.

The mind depends on the Shên for its operation, and there is nothing ancient or modern in the whole universe to which it does not extend.

A Politico Ecclesiastical Case in Canton Province.

BY REV. WM. ASHMORE, D.D.

 DISPUTE arose between two neighbors. It was over a reversionary right in regard to a mortgaged field. There was not a particle of religion about it. One of the parties had entered the Roman Catholic church, the other had become a hearer at a Protestant chapel, but was a hearer only. Such contentions spread till people take sides and the disturbance becomes acute. The parties came to rough words, then to hard blows, then to fire-arms. As a consequence prisoners were seized, then blood was shed and persons on both sides were killed. One of these bloody clan feuds characteristic of this part of China was very fully inaugurated.

EARLY STAGES.

Word of the growing disturbance was brought to the present writer acting as a *locum-tenens* for another absent for a brief period from his field. Rumors of all kinds came flying after like thistle down. On the one side it was said that the French priest had sent his cards and his messengers and was beginning to rally some three or four hundred adherents to be ready for a fight. On the other side it was said that some four or five thousand of the Protestants were gathering for an attack upon a camp of the Catholics. The writer gave no adhesion to these rumors. He was not ready to believe that the priest would do any such a thing as collect hundreds of people to wage a warfare. Neither did he credit the story that four or five thousand Protestants had come out against the Catholics. Indeed the latter was impossible; for, so far as the writer knows, there are not three or four hundred Protestants in that whole region. If some thousands of people were really collected to attack the Catholics it must have been the expression of a deep-seated ill-will against the Catholics for some other than a religious reason. To hear one party talk it was Roman Catholic *vs.* Protestant, to hear the other it was Protestant *vs.* Roman Catholic. The priest was already on the ground; the missionary was importuned to put in an appearance also.

WHAT THE WRITER DID.

Acting on the conviction that this was purely a civil case and ought to be treated as such, and that neither priest nor missionary ought to intervene, the writer did two things—*first*, as one whose first duty is to be observant of law and order he wrote a note to the

magistrate telling him of the threatened outbreak, as it then was, and pressing on him the necessity of sending a constabulary force large enough to maintain the peace until he could look into the merits of the case and settle it; *second*, he wrote most earnest and urgent letters to the few members of his own communion that he knew of living in that region to abstain from all strife, not to take up arms under any consideration, but to await the arrival of the magistrate and be submissive to his orders and his decisions.

WHAT CAME NEXT IN ORDER.

The writer found himself anticipated. The magistrate had heard and had just gone in with a small body of soldiers. Further collision was thus prevented. After a few days out came two letters. One was from the priest bitterly complaining of the way his people had been treated, lodging accusation against the Protestants and against others who he said were not Protestants but were only hiding behind a Protestant name; he said he had been obliged to telegraph to Canton for consular help, and he also called on me to exercise repressive measures against what he called the Protestants but who, from his own account, it appears were not Protestants; the other was from the magistrate himself who, it was obvious, was much disturbed by the vehemence of the priests, and who now wanted me to come in order that he might have somebody wherewith to offset the priests, as it seemed to me. It was evident that he was very apprehensive of some trouble from the Consul. To these two notes I sent courteous replies, declining to intervene, and giving my reason therefore in conformity to views above stated; it was not a religious case in any sense whatever; it was not a case for priestly or missionary intervention; it was a case for the local magistrate, and now that he was on hand with a sufficient military force to maintain order he should be left free to attend to it without ecclesiastical intimidation—if it can be called that—on either side. I signified the readiness on our part to have the whole matter fully investigated and a decision rendered by himself according to truth and equity. Furthermore, I did not accord with the plan of appealing from a district magistrate to an ecclesiastical tribunal of priests and missionaries. The appeal is in the wrong direction, backward instead of forward. To my own mind it is an unaccountable piece of ill-wisdom on the part of the Chinese authorities to practically abrogate a right of control in civil matters and introduce the thin edge of a wedge, the splitting power of which it is not easy to measure as things now are. If indeed they have made a blunder it would be ungenerous and

nukind to take advantage of it. They will discover their mistake and back out of it some day in a way that may involve no little friction.

AN EXCHANGE OF CALLS.

A note from the priest led Mr. Ashmore, Jr., and myself to call on him, hoping to find both himself and the French Vice-Consul, who had meanwhile come to Swatow. They were both of them absent, but a very courteous note from the Vice-Consul was followed by a return call from himself personally, when we all three talked over fully the whole critical situation. We found ourselves in substantial agreement on the principles involved and the course to be pursued. No notes were taken, but we can easily reproduce the points as they came up and were adopted.

I. We agreed fully in deploring the state of things and insisting that peace should be maintained at all hazards on both sides.

II. The case in question should be settled in accordance with the rules agreed upon and promulgated by the French Consul, the American Consul and the Viceroy.

III. This being purely a civil case in itself and not involving any religious principle therefore it would be proper for the Protestant missionaries and their catechists on the one hand, and the Roman Catholic missionaries and their catechists on the other to step aside entirely from the case and leave the magistrate free and untrammelled to settle it in accord with Chinese law and equity. We on our part would abide by this rule, and the Vice-Consul said he would send word to that effect to the priest specially concerned.

IV. In case the magistrate's decision should be considered unfair or unjust by either side there would remain the right of appeal.

IMMEDIATE COMPLIANCE

on the part of the present writer followed. Without a moment's delay new messengers were sent to the Protestant church members who might have been drawn into the swirl. They were not to resort to weapons; they were not to fight; they were to be specially careful and not be drawn into alliance with outside parties, nor allow any contentious person to take shelter under the wing of the church; they were warned of the peril of non-compliance, and they were charged to be entirely submissive to their own magistrate, leaving the decision in his hands, retaining the right of appeal in case of seeming injustice. What the Vice-Consul did we have not heard, but that he kept his word fully and

honorably have not a shadow of doubt. If there is any mis-carriage it will not be attributed to any lack of explicitness in his instructions.

LETTER TO THE DISTRICT MAGISTRATE.

In order that the district magistrate might have the moral support of his authority and independence that such action was fitted to give, we sat down, wrote to him and detailed the features of the understanding to which we had come. We specified the four points agreed upon in substance as given above, and again urged him to go forward fearlessly as a Chinese magistrate, make thorough and impartial investigation without fear or favor and decide accordingly.

Having stated the above as the sum of our common action, the writer went on to say one other thing as the expression of his own individual opinion and for which nobody is to be held responsible but himself. It is this :

That all suits entered at the Yamén which are purely of a civil nature, involving no religious consideration, but in which the name of a priest or a missionary occurs, or the fact of the petitioner's connection with some church is introduced with a seeming purpose to influence the magistrate's decision—that all such suits should be returned to the complainants for *rectification of form*—to be rewritten with such irrelevant references left out and then be represented as exclusively civil cases, that is, when they are such in verity, of course.

THE SITUATION AT PRESENT.

And there is where the subject is at this time. There is a lull. The magistrate has sent a frank statement of the matter so far as he has got. Some "middle-men" have been called in by himself to help deal with specific points. If these men are not partisans and are left free we shall be hopeful. As yet we do not know how it is coming out. There is an immense amount involved in the issue. We are probing now the core of the whole difficulty. These magistrates are complaining, and complaining bitterly, that they are hampered and interfered with in their civil administration by ecclesiastical assertiveness. The utterances of some of these men are lugubrious and pathetic. That they are "under-cow" is beyond question. They tell how ecclesiastics write them imperious letters and come in and thump on the table to express their displeasure and bully them with threats to wire to Canton and have them buckled by their superiors or be tumbled out of office.

Manifestly there is a state of things coming on which means trouble in the future. Who is to blame for all this? If we Protestant missionaries and our converts are to blame we ought to be ready to look into it and accept our portion of criticism that may be due in consequence. Our Roman Catholic neighbors ought to be willing to do the same. By all means let the facts come to the broad light of day. I for one, as a Protestant missionary, do not wish to see anything covered up that ought to be revealed. We claim to be honest-minded men of the day and not of the night. When a search is made at the Yaméns as to the "cases" introduced and the mode of their management, unless we mistake there will be some startling disclosures. But let the blame rest where it belongs—on such professed followers of Jesus Christ as practice these things, and not on other professed followers who do not believe in such ways of bringing in the kingdom of God and getting influence among men. If the whip of small cords is brought into requisition by the Master himself it will not be the first time.

What is needed at this time is a full and exhaustive discussion here in China of the proper relations between Church and State. Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render unto the State the things that belong to the State and to the Church the things that belong to the Church and let neither side infringe upon the other.

In all matters of religious belief, of freedom of conscience and freedom of thought, the State has no business whatever to intermeddle; it shall inflict no punishment for opinion's sake. All men who conduct themselves properly have the same right to protection, answerable for their own private belief and to their own conscience and to their God.


In all matters of civil administration of the law of the State the ecclesiastic has no business whatever to intermeddle. He may expand principles and preach righteousness, as did John before Herod and Paul before Felix. He has no business to sit in an official chair, or to claim official rank, or to attempt to dominate civil procedure by thumping his ecclesiastical fist or by threats of "the secular arm" in reserve.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

A Uniform System of Romanization for Mandarin.

 CORRESPONDENT who has had many years of experience writes: The great need and the first need in securing the introduction of a proper Romanization for all our mandarin districts is to carry out the purpose of this Committee of the Educational Society, viz., "to prepare a uniform system for the mandarin dialects." To select this uniform system with all the good work done by Dr. Mateer and others from the river to Mongolia and from the ocean to Burma is not a difficult and should not be a long task. The next great need, when this uniform system is selected, is for all to adopt it and work in unison with it in all parts, even if in some localities it may not be all that particular place would like it to be. I cannot see why this selection and adoption should not be done at the next educational meeting in May. The Educational Association's Committee has yet time to bring this uniform system to the meeting and secure united acceptance. It was not expected that the Committee should do this; but now it is so near the meeting this would seem the best way to secure the Association's consideration and adoption of a union system. And then, if all go home and introduce this system into all their schools and begin with it in all school work, Romanization in mandarin will be a settled fact. The good it will do in all our work will soon begin to appear, and its use throughout the whole of China will be only a matter of time.

The Educational Society and its Committee are the ones to do this work of introducing the Romanized into China. Those regularly teaching in schools and instructing the young must be the leaders in introducing and popularizing the system. Evangelistic workers cannot do much alone, especially if all in charge of schools and their scholars with them despise it and ignore it as only fit for old women and fools. I am glad to know that in the south in one of the best worked districts, and in one of the best established and most prosperous missions, the theological students are taught in the

Romanized. This is the one of the wisest and best uses of it, and a good example to follow in our Mandarin districts. We can be sure our churches in any dialect in China will not be worked the best or become well established without its coming into general use and until preachers, teachers and people alike honor it and use the Romanized. Romanization thus far has made its way in spite of the disgust with which it is regarded by the students who graduate in our mandarin district. It is true we need the Romanized for our general evangelistic work, which cannot be best done in any district or dialect without it; but the Romanized is best for all classes, and the student who despises it and does not know it, is not the best kind of student, nor has he completed his education. The Educational Society and the teachers in all our schools are the ones to select and introduce the best uniform system possible for general use in all our educational and evangelistic work.

The introduction of a Romanized system in mandarin, while it is likely to be slow—like everything else in China—yet the starting of this in a general and wide use should not require any great time, if only united action be immediately begun in all parts of the mandarin field and in all our work, especially in all school work. This can and will no doubt be generally started if only our Educational Society and the Committee appointed three years ago will select and approve this uniform system, which, without diacritical or tone marks, will as easily and accurately as possible represent all the sounds in our wide mandarin field. The system in Dr. Mateer's lessons, and the knowledge we now have of the variations of this wide district, proves that such a system can easily be selected, and that it will be practical for representing the thousand and more syllables of all this important linguistic district.

Romanization in Japan.

IN the RECORDER of June, 1901, Rev. W. N. Brewster wrote a very interesting and able article on "China's Intellectual Thralldom and the Way of Escape." In that article he quoted from a little monthly called *Tidings from Japan*, which is responsible for the following paragraph: "The Department of Education has awakened no little surprise by issuing an order that the Japanese language be hereafter taught in all the schools by the use of the Roman character." It would seem from letters received from two well known Japanese missionaries that the editor of *Tidings from Japan* must have been laboring under a mistake in penning those lines. One of our missionaries writes as follows:—

The Educational Department of Japan has taken no such step as that indicated in the paragraph which you quote, I am sure. I never heard of it myself, and since your letter came to-day I asked a Japanese gentleman if he knew anything of such an order. He said he did not, though he sees two or three newspapers every day. As you probably know, the subject of substituting the Roman alphabet for the Chinese ideographs was much discussed here in Japan eighteen or twenty years ago, and a society was organized to promote the cause, but nothing practical ever came of it, excepting that perhaps the public mind was somewhat educated in the direction of the project. Again, within the last year or two the subject has been agitated considerably; and there is a strong feeling that something must, or at any rate ought, to be done; but just what ought to and can be done is not clear.

My own opinion is that such a cumbersome system as that of the Chinese characters cannot long abide the light of the twentieth century in an enlightened and progressive country like this; and yet there are serious difficulties in the way of dispensing with the ideographs altogether. Either they must in some way be reduced in number and simplified, or they must give place to the Roman letters; but which will be done I cannot say. I am inclined to think that the Roman letters will win in the end, but the end does not seem to be in sight just yet.

Notes.

THE *N.-C. Daily News* reports that there are 271 Chinese young men and three young ladies studying in the colleges of Japan; 161 of these young men are being maintained at government expense and 110 are privately supported. The young ladies also are privately supported. In our opinion the fact that 113 students are privately supported, is much more encouraging than the fact that the government is supporting 161. It shows that the people of China are beginning to awake from their long sleep. A government reform may go to pieces with a change of officials, but a reform that emanates from the people will be apt to grow as the years go on. It may be worth noting that the province which sends the largest number of students is Hupeh (36 government and 11 private), while Kiangsu comes next with 16 government and twenty-eight private students.

Those who have been watching the course of events can hardly be surprised to learn that Dr. Martin and the foreign professors in the Imperial University have all been discharged. The Doctor is too straightforward a man to curry favor with those who are in control at Peking, and it is pretty hard for some of us to believe that there is much confidence to be placed in the "reform" projects

of the present Chinese government. But reform in educational matters must go on in spite of the indifference and opposition of Chinese officials.

Our friends who advocate the use of Romanization seem to be getting pretty well stirred up on this important subject, and we are glad to use the RECORDER in bringing Romanization to the front. It is not, however, the only matter of interest to educationists which needs to be agitated, and we hope that our friends will send in short, pointed articles on other important subjects which interest them. We prefer two brief articles to one long one.

Some time ago one of our missionary teachers wrote to us asking for a general history suitable for girls' schools. We are glad to announce that Mrs. R. E. Abbey is preparing a book which is designed to meet this need. We desire to make the RECORDER a medium through which teachers may secure the help which they need. We hope that many others will make their wants known through our columns, and that those who can give the information desired will use the same medium to help their co-laborers in educational work.

One of our correspondents in this issue gives his views regarding the advisability of a uniform system for Romanizing mandarin. Whether it is possible or advisable to accomplish what he advocates is a matter upon which there is a difference of opinion. One of the ablest of our mandarin-speaking missionaries writes: "To spell many dialects by one system will require an amount of looseness and vagueness that will render the system nearly useless. To get a comprehensive system that would spell many dialects *consistently*—each, however, being different from the other—this would be much more practicable." Whatever differences of opinion may exist as to the question of a uniform system for all China, the best and ablest of our mandarin-speaking educators agree that there should be at least an agreement in the general principles, and that those who live in a region where any dialect is spoken, should come to an agreement, and not have each one his own peculiar method.

Mrs. C. R. Mills, who came to China in 1884, has for many years been doing a good work in educating a number of Chinese deaf mutes. In 1898 she severed her connection with the Presbyterian Mission and continued her work at Chefoo, where she has secured a building for her work and has developed a system for teaching the

character which not only has been useful in teaching deaf boys, but has also been tried with success in primary schools for hearing children. On a recent visit to Shanghai she gave a number of interesting addresses on the subject, and one of her pupils—a little deaf boy, who had been taught to write 3,000 characters and also had learned to speak a little—added much to the interest by his intelligent assistance in the exhibition of her system of teaching. There is a mortgage of \$6,800 Mexicans on her building, which it is hoped kind friends will assist her in paying, so that her work may go on unhindered by this encumbrance. Mrs. Mills estimates the number of deaf mutes in China at 400,000, based on a moderate average in other countries.

The second volume of Mr. Wang Hang-t'ong's Illustrated Chinese Second Reader (繪圖蒙學課本貳集) has come to hand, and we take this opportunity to congratulate Mr. Wang upon the success which has attended his labors. The first volume was nicely printed, but this one is better still; its appearance being improved by the use of lines between the columns. We would like to suggest that it would be still better if the sentences were separated by the use of small circles. We think the point which is used to divide the phrases of a sentence and which takes the place of the English comma should be supplemented by the use of the small circle, which takes the place of the English period in many of our educational and Christian books as well as in the Bible. There is an introduction to this volume by Dr. A. P. Parker, who considers Mr. Wang's series of books the best he has yet seen for teaching the "New Method."

Mr. W. A. Grönlund, who is much interested in the proposition to publish a newspaper in Romanized Mandarin, writes that he will be glad to help in such ways as he may be able, and he offers an annual subscription of \$25.00 Mexican for three years if God spares him to labor as a missionary in China during that period. This is a very practical way of offering assistance, and now that Mr. Grönlund has started the ball a-rolling the editor of this department desires to be next. Although not a mandarin speaker, he is greatly interested in this project, and offers \$10.00 per annum for three years on the same conditions as Mr. Grönlund. Who will be next?

Edward Howard Griggs, in the *Ladies' Home Journal*, writes: "Boys are protected from the excessive demands of our modern crowded course of school study by a certain healthy laziness. But girls, far more conscientious and more keenly responsive to stimulus, and also more easily suffering from strain, entering more and more

into schools whose curricula and methods have been developed for boys, often become so excessively absorbed in the pursuit of culture that they fall victims, sometimes for life, to the overpressure." This subject of overpressure is demanding a great deal of attention just now from educational writers, and has led many who formerly were very much in favor of co-education to doubt whether, after all, the evils do not overbalance the advantages. We do not have co-education in China, but sometimes we detect in the curricula of girls' schools what seems to be too great a desire to rival the schools of the other sex rather than to have a course of study and training adapted to the needs of Chinese women. Sex rivalry is good for neither man nor woman, nor will the cause of woman be advanced by proving that some woman can do certain things as well or better than the average man. China needs to have her women educated in order that they may faithfully and efficiently perform whatever duties fall to their lot, and the men need to be so educated that they will honor women in whatever honorable occupation they may be engaged.

We hope in next month's *RECORDER* to give a more complete programme of the next Triennial Meeting of the Educational Association than that which appeared last month. As the time draws nearer interest in this meeting increases. We expect to have many of the leading educationists of China with us and we are also expecting visitors from Manila and from Japan. An exhibition of books and other school appliances will be among the interesting features, and we hope that this meeting will be the best and largest meeting we have yet had. Every member of the Association who wants to get information on educational subjects and who wishes to meet the most wide-awake educationists of China should try to come, and those who have not yet become members should join at once and lend a hand in making this meeting a grand success.

Correspondence.

THE IMPERIAL UNIVERSITY, PEKING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your readers having seen in the papers a statement that our foreign faculty have been paid off and discharged will naturally wish for an explanation of this startling occurrence.

The new chancellor places it on the ground of economy, saying that as the time for reopening is still uncertain he does not wish to have a corps of professors drawing pay with nothing to do. He also says that the funds of the institution are much reduced; and leads us to suspect that he proposes to engage cheaper men, viz., Chinese who know

English, and Japanese who have some knowledge of science. However this may be, the discharge of the foreign faculty was precipitated by their demand for back pay. He refused to recognize their claim and said he would not pay it unless ordered to do so by the Chinese Foreign Office. This led to an appeal to the Foreign Office. Prince Ching, who is at the head of it, while admitting the validity of their claim for a portion of the time, was inclined to refuse pay for the time covered by the foreign occupation. Being reminded that he had made no such distinction in paying the Customs officials he abandoned that position and ordered payment to be made for the whole time elapsed since the beginning of the siege.

When the chancellor notified us of this decision he added that the president and professors might consider themselves discharged from the close of the Chinese year, February 7th, 1902, and according to contract entitled to an additional bonus of three months.

In making this communication not merely was he polite in expression, he expressed himself in terms of lofty eulogy in regard to the long and valuable services rendered to China by the president. He further informed me that he had set apart a sum of three thousand taels for the widow of professor James, who was killed in the siege.

For-igners interested in education will be curious to see the result of this experiment. By the chancellor's request I drew up a scheme for the rehabilitation of the university, and he signified his approval of most of the proposed regulations. Whether he will try to carry them out without foreign aid remains to be seen. That the government does not mean to abandon the university is evident from a decree of the 15th instant calling

on viceroys and governors to send funds for its use; this appeal showing at the same time that the original endowment has been diverted to other purposes.

May the effort to sustain and expand it not prove abortive for the want of foreign advisers!

W. A. P. MARTIN,
Ex-president.

MISSIONARY HELP SORELY NEEDED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When missionaries felt the need of medical men, they appealed to the home churches and they got them. There are now hundreds of well qualified medical missionaries, men and women, throughout the empire.

Wherever mission stations are planted, schools have been established, as well as churches. But these were, for the most part, elementary schools, using the Chinese tongue and for the children of the poor, as the rich were not yet prepared to learn. Later on, at the ports, the need was felt for education in English, so Anglo-Chinese schools and colleges were opened, with the result that many thousands of Chinese clerks and interpreters are from these institutions, and are fast banishing "Pidgin English" from all the cultured classes.

Now that the rulers and gentry desire Western education, there is a far greater need than ever for medical missionaries and elementary education. It is for colleges and universities in every province where the future leaders of China are to be trained in all departments of life, and that, in the Chinese language. Before such universities and colleges can be opened we need foreigners who have had training as professors of

history, law, science, engineering, as well as medicine and comparative religion.

If elementary and secondary education as well as medical work, whereby the lives of thousands and tens of thousands are benefitted, are considered proper mission work, how much more should advanced education be considered a worthy department when the destinies of millions are influenced by it? Moreover, most of the other work has been done at the expense of the churches at home; the whole expense of this wider field of influence the Chinese are seriously preparing to bear themselves, and thus from the beginning it promises to be self-supporting.

Again, these subjects cannot be taught in Chinese without text-books in the language. To make educational reform a practical success in China, and to secure that it shall be on a Christian basis, we need missionaries qualified as professors and prepared to translate important text-books without delay.

Some missionaries might be able to do translation work at their stations in addition to their present work, translating for one hour or more per day, not gratis either, as all other mission work is done, and thus be of the greatest service to China now.

Any who have had experience in teaching in colleges and who know the Chinese language well, and feel that they can render more service to China than they are rendering now, by teaching in the new colleges and by translating text-books, are requested to communicate with the writer, so that the two parties who wish to meet one another may have one common meeting ground where registers are kept of positions open and men qualified to fill them worthily.

TIMOTHY RICHARD,

Secretary of the Diffusion Society.

A REPLY TO MR. O'NEILL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Absence from home has prevented my replying sooner to Mr. O'Neill's letter in the November RECORDER.

He refers me to the letter written by the deceased missionary to General Gaselee. That letter is now before me, in the handwriting of my late friend.

The charge divides itself into two parts: First, demanding "British troops to shield his converts," and, second, demanding "British troops to help him in enforcing just claims."

The British Minister wrote on December 3rd, 1900, as follows: "I think there can be no objection to the missionaries trying to get compensation for their people." Three days later he wrote again: "I shall remind the viceroy of Article 8 of the Treaty of Tientsin, and say it is surely the duty of the Chinese authorities to see that offenders are punished and made to pay the value of the property taken or destroyed. That I wish to leave the Chinese authorities to perform their duty in the matter, in which I think the assistance of the missionary may be of great value to them." It was after receiving this approval that our brother attempted to help to redress the wrongs of the converts. The native officials almost invariably came to an amicable understanding with the missionary forthwith, and compensation was arranged without one appeal to the British military authorities. Then a strange thing happened. The British officer in charge of the district released the chief Boxer, who had been imprisoned by the native magistrate. This was outside the province of the British, and the result was a recrudescence of the trouble in a

new garb. Converts were now charged by Boxers—led by the man released—with extorting money and looting. The brave officer, without informing the missionary, opened an enquiry, and the converts were suddenly arrested, but knew nothing of the charges against them until placed in court. The accusation fell through; and then the converts were badgered by the same man to incriminate themselves, were asked to produce church rolls and accounts, to give an account of the workings of the Mission and other details which concerned no one outside the Mission. The same British officer gave the following order to two *hsien* officials: "The acting official is hereby authorised to refuse all help in the collection of monies by missionaries or their representatives, unless a written permission signed by a British military authority be produced." And this in spite of the authority given by the Minister in Peking. The Boxers now multiplied charges against the Christians, and *British troops* were placed at the disposal of the former to harass the latter. These Boxers had been guilty of grievous crimes, involving the loss of land, houses, furniture, cattle, human lives, etc., yet British troops helped them to annoy homeless, foodless, penniless converts. It was then that the missionary strove to shield his people, and, be it remembered, that it was against the arrogance and spite of a British officer whose aim was to inflict pain in wounds which were already deep, that the missionary protested and appealed. In this he was successful, and the officer and leading Boxers were disposed of.

As to the other charge, of demanding British troops "to help in enforcing just claims," nothing need be said. Such a demand was never made, as it was unnecessary. The officials had received instructions from the Viceroy to settle all

claims, and, in many instances the villagers offered compensation without any reference to the local magistrates. In the letter to the General there is no reference to this, and not a word therein could be construed to mean such a demand. It is absolutely and totally untrue.

And, in view of the facts just mentioned, I trust that Mr. O'Neill will no longer think that the letter was a "strange" one. What is strange is that an English officer should so demean himself as to try and prevent the missionary from securing, in an amicable way, the settlement of claims which were recognised by the Viceroy as right, and which were being arranged with the local officials without demur or complaint. And all the time he was acting in accordance with the written approval of the British Minister.

With the letter of the missionary to the General before me, I state, unreservedly, that no demand was made for British troops for any purpose whatsoever, and I hope that Mr. O'Neill will accept this statement as correct.

De mortuis nil nisi bonum. Mr. O'Neill thus quotes in his last letter. I would, however, remind him that in August he brought serious charges against a nameless missionary; in November we find that the missionary referred to had been dead some months, so that the old adage seems out of place in his letter.

Yours sincerely,

W. HOPKYN REES.

OUR HELPERS AND THEIR FINANCIAL SUPPORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the last meeting of the Shanghai Missionary Association a paper was read by the Rev.

Dr. Bryan on the above subject. The Rev. Doctor's remarks were eminently practical and helpful. Other speakers followed, and all of them made valuable suggestions. May I be allowed to allude to one or two things that were not especially touched upon.

First. That the mission which gives the highest education and demands the fullest qualifications from its native clergy, teachers, medical assistants and others will, of necessity, have to pay its helpers on a more liberal scale than the mission with men of a less highly qualified character.

Second. That there are certain natural laws, inevitable in their operation, which we must take into account when we attempt to make out a fair and a reasonable pay-table for our native helpers; I prefer the term co-labourers.

Take, for instance, the case of ten young men leaving a divinity school at home for their life work. They have all had about the same education, and so they start on a nearly equal footing. At the end of ten years you will find one in a little country church on small pay, one in a larger church with better pay, one or two men have made their mark, have larger churches, larger means, and they are on the high road to greater success and larger incomes. There is a law of natural selection, "survival of the fittest," if you like. At home the churches, for the most part, select their own ministers and pay them according to their ability and the ability of the church to raise a certain income to meet its expenses. In other words, the question of support settles itself.

Here, in China, until we have a self-supporting native church, we cannot arrange matters on this basis. Let us see if there is some definite way in which we can

arrange this matter on a good and a reasonable basis.

Take the case of a mission which has given its candidates for the ministry a full and careful liberal education, has also given them careful training in the divinity school and also in the practical part of their future career. The mission is now about to send them forth for their life work. The heads of the mission know from past experience that all these young men will start from the same point, but that the wear and tear of life will act differently upon each one of them. The strong, earnest, devout man goes forth to develop under trial and temptation overcome. The warm-hearted, faithful man, of less mental capacity than his brother, will also grow in stature and he will be a faithful and beloved pastor. The weak man may never fall into any disgrace, for he is a good man, only lacking in force of character; still he will follow the line of least resistance, take life easily, and he will become less and less efficient, have little influence upon the hearts and lives of those among whom his lot is cast.

Shall the mission pay all these men upon a uniform scale? No. In every walk of life the strong, successful man gains, and he should gain more than the weak man, the drone.

The question is, how can we adjust the pay on a fair, a reasonable basis? For some twelve years past I have advocated the following plan: Let us make several grades. The small native chapel in a little village amongst poor people. The larger church in some small town, where there are wider interests. The large city church with a larger congregation, or perhaps with a moderate sized congregation, but in a place where the minister has to meet the demands of more enlightened, better educat-

ed, richer, more influential people. I do not wish to be understood as naming any definite sum. What will suit one mission or one province, may not suit for another mission, another province. Just for the sake of example we will say: for the little chapel, give \$10 per month and house rent; for the church in a small town, \$15 and rent; for the city churches, \$20 and up to \$25, and rent per month. This scale of pay to be revised in any special case, as the growth of any individual church and congregation may call for such revision. *Fix the salary to be paid at each church.*

The young men will begin in the small chapels, or as assistants on the same rate of pay in the city churches. Let each one of these men work out his own place and standing. If he is strong, efficient, wise, he will be called in due season to the highest place the church can give him. If he is faithful in all things he will find his level. If he is a drone he will remain in the little place where he started. If he be wholly unworthy, drop him.

Heretofore I have spoken only of the ministers. The same rules, with modification, will apply to all helpers, teachers, medical assistants and others. For the past twenty years it has been my custom to advance my own medical assistants, trained nurses and other helpers, gradually, those that proved worthy going up higher as they developed their abilities. As they proved their fitness for positions of greater responsibility, larger reward.

Let us give to these men the stimulus of honorable competition, full recognition for all worthy effort on their part. Ever bearing in mind that we should give them the brightest ideals and that they should, at all times, strive for the glory of God, the cultivation of the best qualities in those committed to their care, and that the pecuniary stipend was the least part of their compensation, the greater being the respect and love of their fellow-men, the greatest the approval of their Lord and Master.

I am, yours sincerely,
H. W. BOONE.

Our Book Table.

Old Lanterns for New Paths. By Francis E. Clark, D.D., President of the United Society of Christian Endeavor. Published by the Society. Pp. 45.

This is a little collection of eleven short chapters on themes suggested by a reading of the book of Jeremiah while the author was at sea in the tropics. He has wisely shared his meditations with the wide circle of his friends and pupils, many of whom will thus be tempted to venture upon a more careful study of this little known and neglected prophet, whose message was never more needed than to-day.

The Pulpit Bible, by Rev. Joseph Parker, D.D.

We have just had a perusal of this work, the most recent from the pen of Dr. Parker of the City Temple, London. This work was advertised in the *British Weekly* at thirty-five shillings to subscribers. After publication the price was to be advanced.

It is called the Pulpit Bible as being adapted for pulpit use. It is the usual pulpit size—quarto—well bound, well got up, well printed.

The authorised version is used as text, and in the margin numerous notes are given.

The introduction is pathetic, "My Last Will and Testament." We have the man full of work and full of years bequeathing to his younger brethren the treasure he has found and made his own in the word of God. Dr. Parker has been in very deed a preacher of God's word. Many of us have been helped by the study of his several works. This latest work of all will well repay the student of the same. It is a mine for preachers, and many a suggestion for a sermon will be found amongst the notes. And not only for preachers will the work be useful, for the general reader and for every student of the Bible will it prove a treasure house.

WM. DEANS.

庚子教會受難記. The Tribulations of the Church in China, A.D. 1900 (Natives and Foreigners). Two volumes, S. D. K. Price 40 cents. Presbyterian Mission Press.

This long expected work has been just issued from the American Mission Press. The work is in easy Wên-li, but a mandarin version is nearly ready. The first volume contains Preface, Roll of Foreign Martyrs in Chinese and in English, Introduction, Lessons from the Tribulations, How the Home Churches regarded them, Siege of the Legations, Hand of God in the Siege, the Stories of the Greens, Glover, Argent, Saunders and Mrs. Ogren. The second volume comprises in twenty-three chapters the story of the Martyrdoms of Foreigners and of Chinese as far as materials had come to hand at time of going to press. The story of Chinese martyrdoms is of course incomplete for lack of accurate details, and future editions will be enlarged as facts come to light.

The lessons from the tribulations are placed early in the first volume, instead of the end, their logical place, because of the extreme importance of those lessons being

read. At the end they might be overlooked.

The volumes are enriched with four plates of the foreign martyrs, with key in English and Chinese. It was impossible to secure the originals of the photographs, and hence the engraver did his best from the photographs in the various missionary periodicals. The American Presbyterian Press likewise deserves credit for the way in which they seconded the efforts of the engraver.

REVIEWS.

The Lore of Cathay, or the Intellect of China. By W. A. P. Martin, D.D., LL.D., president of the Imperial University, author of "A Cycle of Cathay," "The Siege in Peking," etc, etc. Illustrated. Fleming H. Revell Co. September, 1901. Pp. 480. \$2.50 net.

This handsome volume is the conclusion and completion of the author's works on China, in which for much more than an average life-time he has been absorbed and in the elucidation of which he has displayed rare learning and insight. The substance of the work has already been for the most part before the public for a long period of years in Dr. Martin's *Haulin Papers*, as well as in papers before the various societies of which he is a member. But this final and revised edition will be the one by which he will wish to be remembered, and it fills a place not to be taken by any other volume of any other writer.

Constantinople and its Problems, its Peoples, Customs, Religions, and Progress. By Henry Otis Dwight, LL.D. Illustrated. Fleming H. Revell Co. August, 1901. Pp. 298. \$1.25 net.

This is a work of exceptional interest, and holds the attention of the reader from the first page to the close. It is a temperate and a

thoroughly accurate statement from a recognized expert of the conditions in the storm-center of Europe and the gate-way to what used to be called "The Eastern Question," now shifted to a point much nearer to us. The book is especially valuable as exhibiting the essential identity of the moral problems which are confronting the civilized world at each end of the Asiatic continent and the ways by which in the great and cosmopolitan city which forms the center-piece of his book they are attacked by intelligent men and women. Every missionary should look into this most readable volume.

God's Perfect Will. By Rev. G. Campbell Morgan, author of "God's Methods with Man," "Life Problems," "Wherein have we robbed God?", "The Spirit of God," etc., etc. Pp. 164. \$0.50 net, F. H. Revell Co. 1901.

This is another of these little books which are issued at such frequent intervals, in reproduction of the ready thoughts and fluent expression of one who has recently come to the front in a conspicuous way as a leader of the religious life of the time. Many of his addresses are originally prepared for the Northfield meetings, in the conduct of which Mr. Morgan is the one chosen to conduct the work of the late Mr. Moody, which he has done with signal success. The present volume consists of a Prologue and Epilogue and eleven chapters discussing the biblical and the practical aspects of the doing of the will of God. The topics of necessity branch out into the innermost recesses of the divine life of God in the spirit of man. The treatment is brief, but suggestive, and always fresh and inspiring—two valuable qualities. The twenty-one lines of the page occupy exactly four inches of space, but in this edition there is a margin at the

bottom of two inches additional, for no very obvious reason, though the price of the book is sufficiently cheap. On page 81 an "of" has dropped out of the sentence in the second line.

How to promote and conduct a Successful Revival. With Suggestive Outlines, Edited by R. A. Torrey, author of "How to bring Men to Christ," "What the Bible teaches," etc., etc. Pages 336. \$1.50.—*How to work for Christ.* A Compendium of Effective Methods. Pp. 518. (By the same author), Fleming H. Revell Co. 1901.

Mr. Torrey is an exemplification of the truth frequently remarked upon, that one who has special aptitude in a special field of labor is sure to find others of a like spirit. For many years he has been principally known to the public in connection with the Chicago Avenue Church, often called Moody's Church, where he has been the center of a large and varied activity.

The first volume mentioned is a collection of papers by numerous writers, most of them more or less experts in their fields, on different aspects of religious work. These are followed by more than seventy pages of outlines of discourses, which will be less or more useful according to the intellectual habits of the readers of the volume. The tone of the papers is wholesome and earnest, and the book cannot fail to be stimulating under any skies wherever work for the Master is carried on.

The second volume mentioned, which as the writer informs us was made because he could not help it, is somewhat different in scope. It is divided into three "Books," of which the first is styled "Personal Work," the second, "Methods of Christian Work," and the last "Preaching and Teaching the Word of God," in which after various suggestions on the best way to

prepare a sermon, Bible-readings, the use of illustrations, etc., the author appends examples of the various kinds of sermons. The second Book in particular strikes one as being of the most practical sort, consisting of seventeen chapters on such topics as House to House Visitation, Cottage Meetings, Parlor Meetings, Prayer Meetings, the Use of Tracts, Open Air Meetings, Tent Work, Gospel Wagon Work, Colportage, Services in Theatres, Jails, Hospitals, Poor Houses, the After Meeting, Children's Meetings, Funerals, and the like. From this hasty summary it

is easy to see that the author may be right when he thinks that there is no other work of exactly this scope. Much of it seems as well adapted for use in foreign lands as at home, but this is not of course true of it all. In the sentence on page 338, "Furthermore it is not true that a man can say more without a manuscript than with it," the writer says exactly the opposite of what he means, as he is writing in praise of extemporaneous delivery, as superior to written sermons.

A. H. S.

In Preparation.

Editor: D. MacGILLIVRAY, 41 Kiangse Road, Shanghai.

Life of the Late Geo. Müller, of Bristol ... D. MacGillivray
Ponchet's The Universe, Rev. D. MacGillivray.

Safety, Certainty, and Enjoyment ... Chas. G. Roberts
Thanksgiving Ann. (Cantonese version) ... E. C. Horder

Rev. S. Pollard writes from Chao-tong, Yunnan, that he has in hand translations of C. L. Bruce's Gesta Christi and F. W. Bourne's Life of Billy Bray.

Dr. H. T. Whitney, Pagoda Anchorage, writes that he is preparing a new translation of Gray's Anatomy. "This may be of some comfort to those who are waiting for it."

Mrs. J. C. Owen writes that she is translating Dr. Stalker's Life of Jesus Christ.

Mrs. J. Wilson Woodrow Woodbridge, Chinkiang, is translating "Ten Boys," two-thirds of which she has already finished.

Editorial Comment.

ALTHOUGH pressure on our space has caused us to print 8 extra pages this month, we feel sure our readers will not grudge the space given to the report of the service at which the memorial tablet to the members of the China Inland Mission who have recently been called home, was unveiled. We are glad to note that a brass tablet has been unveiled in New Hartford, Conn., to the memory of

Rev. Horace T. Pitkin, one of the Pao-ting-fu martyrs.

It is easy to criticize the action of those ladies who accepted the invitation of the Empress-Dowager and permitted themselves to be entertained by her who so short a time ago seemed bent upon their destruction. Yet we may well ask ourselves how we, if we had been in their places, would have done differ-

ently. The Empress-Dowager has been permitted by the Powers to return in peace and in full possession of her power. It would have cost more than the nations were prepared to undertake to depose her or prevent her from again being not only the power behind but on the throne. Matters being as they are, the ladies could not well do otherwise than accept. We can only hope that good may come from it all. We do not believe for a moment that the Empress-Dowager is greatly changed, but we believe she has learned a lesson which she will never forget, and it may be that the Emperor is too weak to make it safe for him to have full control of affairs. It will require time and wisdom to bring order out of the chaos and to evolve the new China from the old.

THE dismissal of Dr. Martin who had served China so many years and so faithfully, and the rest of the foreign faculty of the Imperial University, seems like a retrograde movement rather than a step forward in Reform. It is true the University has been a costly and not very productive institution; but it has never had a chance. It has been blighted from the beginning by the fear of Reform. It was more than aspiring young men cared to venture to submit themselves to what an education in the Imperial University might bring upon them. It might make of them Kang Yü-weis; and then, what?

DESPITE all this, however, the spirit of education is abroad in the land. Primers and readers

and geographies and arithmetics and slates and pencils and copy books and such like are in such demand as to fairly appall the printers and publishers and tax to the utmost the sources of supply. But the establishment of government schools and colleges and universities, in such a great country as China, must of necessity be a slow work. We can well conceive of a governor as being ever so willing to comply with the Imperial Edict commanding him to organize at once all those institutions, and at the same time perfectly bewildered as to the how and wherewith. From Israel's time in Egypt until now, it has always been difficult to make bricks without straw.

It was joyful news, as tending to peace and the integrity of China, the announcement of the treaty between Great Britain and Japan, followed by the very pregnant note of the United States to China and Russia. The political atmosphere seems wonderfully clarified thereby, and the outlook is more hopeful for China than ever. We have no faith, however, in the withdrawal of Russia from Manchuria. From some pretext or another we believe she will still retain her footing there. There will always remain the plea of the necessity of a great military force to protect the railway. And if that pretext is removed she will find some other.

A PATHETIC interest attaches to the frontispiece we issue this month. We cannot but wonder how the Emperor spent the time of enforced withdrawal, although

from the little we know of his character he evidently would take kindly to retirement. Was he able to take with him and study the books he was led to procure through the interest awakened by the presentation of the Empress-Dowager's silver-covered Testament? Dr. Edkins has kindly written the following in explanation of the picture :—

The island to which the Emperor retired temporarily in weakened health is represented in this photograph. Twan Wang, supported by Kang Yi, issued false decrees in that year, which were afterwards cancelled by the Empress-Dowager.

The Emperor's power was taken from him for the time by Twan Wang, and he was kept in the island in retirement on the ground that he was in poor health, which was true so far. The Emperor has always shown the greatest respect to the Empress-Dowager. He staid in the island about a year and a half. The lake represented is a mile and a half long, and lies on the west side of the palace wall and Prospect Hill. The island is in the south part of the lake. The trees and buildings in the photograph are at the south end of the lake. The Empress's summer residence, since burned down, was a few minutes' walk from the island on the north-west.

Missionary News.

Synod of Central and Southern China.

The Synod of Central and Southern China will meet in Hangchow the third Thursday of April (17th) at 2 p.m.

G. F. FITCH,
Stated Clerk.

The consecration of the Rev. J. A. Ingle, M.A., to be Bishop of the missionary district of Hankow, took place in St. Paul's Church, Hankow, on February 24th. The consecrating Bishops were: Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai; Rt. Rev. John McKim, D.D., Bishop of Tokio; Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kioto.

Shantung Conference.

The canvass of opinion regarding a Shantung Missionary Conference, which it was proposed to

hold in Chefoo next August, has made manifest so limited an interest in this plan that the Committee in charge of preliminary arrangements has decided to take no further steps in the matter. The conference will therefore not be held.

Committee { ARTHUR H. SMITH.
R. C. FORSYTH.
L. J. DAVIES.

The American Episcopal Mission have opened a Home at Jessfield, Shanghai, for the purpose of providing for little Chinese girls whom it may be possible to rescue from cruel treatment or excessive neglect. This Home was intended primarily for slave girls, but its doors are also open for other little girls in distress who may need its shelter. Doubtless missionaries in the interior from time to time meet with such cases. Any applications may be addressed to Mrs. Graves, St. John's College, Shanghai.

The Anglo-Chinese College, Foochow.

The annual commencement of the Anglo-Chinese College on the 29th of January was an interesting and patriotic affair. The music was excellent and the essays were of a high order, all but the third being in English. Seven young men were graduated; the subjects of their essays being as follows: "The Fall of the Ming Dynasty," "Young China," "Reform in China," "Li Hung-chang," "The Greatest Needs of China," "Persecution and the Church," and "The Necessity of Unity in China." The diplomas were presented by Dr. S. L. Gracey, United States Consul.

Shantung News.

The Ch'ing-chou-fu correspondent of the *N.-C. Daily News* has been informed that the designs are now completed for restoring the buildings of the American Presbyterian Mission in Wei-hsien which were destroyed in June, 1900. The architect is Mr. Gordon, from Toronto in Canada, whose services have been secured for this important work.

The designs include residences for six families, comprising the Mission staff, boys' and girls' boarding-schools, men's and women's hospitals, besides other buildings necessary for the carrying on of the work of the Mission. It is intended also to erect suitable college buildings and to transfer the well-known college in T'eng-chou-fu to that place. These buildings are to accommodate 200 students, besides residences for professors, both foreign and native.

A handsome new church will replace the one destroyed and provide accommodation for double the number of worshippers that the former one could seat. A tower

sixty feet high will give grace and dignity to the building and prevent its being overshadowed by the college buildings.

Commencement Exercises at St. John's College.

Notwithstanding the inclemency of the weather quite a large number of guests assembled to witness the commencement exercises of St. John's College on Friday afternoon last. Punctually at 2.30 p.m., at the call of the bugle, the students fell into line and marched on to the lawn for dress parade. Under the command of Mr. G. B. Palmer they executed the different movements with a promptness and an exactitude which were highly commendable. At the close of the parade the students reformed for an exhibition of dumb bell drill, and went through it in the rain in a very creditable manner. The drum and fife corps which has been under the instruction of Mr. F. C. Cooper, showed a great improvement in the way in which they rendered popular martial airs. At 3.30 p.m. the literary exercises were held in the general assembly room. These were opened by the singing of a hymn in English and by the offering of prayer by the Rev. J. A. Ingle, Bishop-elect of Hankow.

Three essays were read by members of the graduating class. The first, in English, was on the subject "The Alliance of the Yellow Races," by Mr. K. F. Tsang. The second, in Chinese, was on the subject "The Value of the Study of Chinese," by Mr. T. L. Tsang, and the third, in English, was on the subject "The Applicability of Western Forms of Government to the Orient." When the students had finished their part of the programme, addresses were delivered by Mr. H. S. Wilkinson, H.B.M.'s Chief Justice, the Rev. Dr. Edkins, and the

Taotai; the address of the latter being translated into English by the Taotai's Interpreter, Mr. Fung Yee.

At the conclusion of the addresses diplomas were presented to members of the graduating class—Messrs. T. T. Woo, K. F. Tsang, and L. P. Ting. Certificates were given to seventeen young men completing the course in the Preparatory, and Rolls of Honor to those students who had kept their records during the term free from demerits and who had not been absent from any of their classes. Prizes were bestowed on two young men for excellence in the Department of Religious Instruction.—Ex. from *N.-C. Daily News*.

Martyrs of the China Inland Mission.

Memorial Tablet unveiled.

February 21st, 1902.

Last evening at 5 o'clock a large number of missionaries and others assembled in the hall of the China Inland Mission to witness the unveiling of an embellished brass tablet, mounted on teak wood, engraved with the names of the members and associates of the China Inland Mission who fell during the Boxer uprising of 1900.

After the singing of a hymn, Mr. Stevenson, the Deputy Director of the C. I. M., having removed the covering, mentioned that it was decided to erect a tablet at a large and representative meeting of the members of the Mission, held during the autumn of 1900. He further remarked:—

From the year 1661 to 1893 there were 130 Protestant missionaries martyred in all parts of the world, while during 1900, and in-

cluding the murder of Mr. Stonehouse in 1901, there were 136 Protestant missionaries and fifty-three children, altogether 189 martyred in China alone. We have here recorded the names of fifty-eight brothers and sisters and twenty-one children; seventy-nine names in all, to which we have also added the name of Mr. Fleming, who was murdered in the province of Kwei-chau in 1898. This represents all the martyrs of the China Inland Mission.

In Shansi we had eighty-eight workers in June, 1900. More than half that number were killed—forty-seven; only forty-one escaping. Some of our sister Societies were entirely wiped out. In Chih-li three were killed, including Mr. Wm. Cooper, who was well known to us all. During his visit to the stations in Shansi, it is remarkable to hear that the burden of his messages was, Suffering for Christ's sake. It would seem that he had been specially sent of God to prepare His servants for what was coming upon them. On Mr. Cooper's reaching Pao-ting-fu he, with Mr. and Mrs. Bagnall, was beheaded by the Boxers.

It has been very touching for me to read the last letters of the friends who have suffered martyrdom, which came into my hands long after they had gone home. Not one shrank from what lay before them, but all were calm. Let us remember to-day the friends who have lost their dear ones. Surely mission work has received a new baptism in China. Surely the future will be bright, as it has been in the past history of the church when the servants of God were martyred; there has always been a glorious triumph. It was the way the Master trod.

Dr. Edkins and Ven. Archdeacon Thomson also addressed the meeting.

The TABLET is inscribed as follows:—

In Loving Memory

OF THE

MISSIONARIES AND CHILDREN

of the China Inland Mission who laid down their lives for Christ's sake during the anti-foreign outbreak of 1900.

CHIH-LI.

William Cooper
Benjamin Bagnall
Emily Bagnall
Gladys Bagnall
Vera Green

CHEH-KIANG.

David B. Thompson
Agnes Thompson
Edwin Thompson
Sidney Thompson
Emma A. Thirgood
Edith Sherwood
George F. Ward
Etta Ward
Herbert Ward
M. Etta Manchester
Josephine Desmond

SHAN-SI.

Emily Whitechurch
Duncan Kay
Caroline Kay
Jennie Kay
Stewart McKee
Kate McKee
Alice McKee

SHAN-SI.

Baby McKee
Jane Stevens
Margaret Cooper
Brainerd Cooper
Charles S. P'Anson
Florence E. P'Anson
Dora P'Anson
Arthur P'Anson
Eva P'Anson
William G. Peat
Helen Peat
Margaretta Peat
Mary Peat
Maria Aspden
George McConnell
Isabella McConnell
Kenneth McConnell
Anton P. Lundgren
Elsa Lundgren
Hattie Rice
W. Millar Wilson
Christine Wilson
Alexander Wilson
Mildred Clarke
F. Edith Nathan
May R. Nathan
Edith Dobson
Edith Searell

SHAN-SI.

Mary E. Huston
Margaret E. Smith.
John Young
Alice Young
David Barratt
Flora C. Glover
Faith Glover
Alfred Woodroffe
Eliza M. Heaysman
Emma G. Hurn
Elizabeth Burton
Annie Eldred
S. Annie King
Peter A. Ogren
Mary Lutley
Edith Lutley
Jessie Saunders
Isabel Saunders
Nathaniel Carleson
Mina Hedlund
Sven A. Persson
Emma Persson
Gustaf E. Karlberg
Oscar A. Larsson
Anna Johannsen
Jennie Lundell
Justina Engvall
Ernst Pettersson

Also of

WILLIAM S. FLEMING, killed in Kuei-cheo, 1898.

*"He will swallow up death in Victory and the LORD GOD
will wipe away tears from off all faces."*

ISAIAH XXV. 8.

*Erected by their fellow-workers in the
China Inland Mission, 1901.*

Diary of Events in the Far East.

January, 1902.

23rd.—The *Kobe Herald* of the 29th ult. gives the following account of the military calamity in Japan:—

A tragic and extraordinary disaster to a large company of Japanese soldiers is reported from North Japan. A dispatch from Aomori (the terminus of the Tokaido Railway north of Tokio) states that 210 men under command of Major Yamaguchi of the Second Battalion, Fifth Regiment, stationed at Hirosaki, in the Aomori region, started on a winter march to a well-known mountain, Hokkoda san, in the district, on the 23rd inst. The men were to spend the night on the mountain and return to quarters on the following day. Not a man returned on the 24th, nor on the following day, and enquiry was instituted. It was ascertained on Monday (27th) that all the men, with the exception of a corporal, had been frozen to death. The entire regiment and towns-people of Hirosaki set out in search of the missing men.

30th.—An agreement signed between Great Britain and Japan, intended to maintain the peace of the East and the integrity of China and Corea. There is to be co-operation between them in the event of either ally being at war with more than one Power. The agreement is for five years and is terminable at a year's notice on either side.

February.

1st.—Decree of the Empress-Dowager abolishing the old law prohibiting inter-marriage between Chinese and Manchus. Also as the custom of foot-binding amongst Chinese women is injurious to the health, the gentry and notables of Chinese descent are commended to earnestly exhort their families and all who come under their influence to abstain henceforth from that evil practice and by these means gradually abolish the custom for ever. The Empress-Dowager further states that she has carefully avoided the words 'We prohibit,' so that dishonest officials and

yamèn underlings may not have any excuse to browbeat and oppress her Chinese subjects who do not immediately follow this decree, on the strength that they have disobeyed the Imperial command.

—The Empress-Dowager gives an audience to the ladies of the Diplomatic corps. Mrs. Conger in her address to the hostess concluded by saying: "The world is moving forward. The tide of progress cannot be stayed, and it is to be hoped that China will join the great sisterhood of nations in the grand march. May all the nations, united, manifest forbearance, respect, and good will, moving on to the mutual good of all. The recent Imperial edicts give promise of great good to come to your people and to your vast empire, and it is our earnest prayer that God may preserve your Majesty and the Emperor and guide you to the fullest fruition of this promise."

10th.—According to a Reuter's telegram Mr. Brodrick stated in the House of Commons that the government had decided to withdraw the garrison from Weihaiwei and stop the construction of fortifications.

—Owing, it is said, to the pressure brought to bear by the faculty of the Peking University for arrears of salary the chancellor informed the president and the faculty that their salaries would be paid up three months in advance with one hundred taels extra, and that the services of all of them would end therewith. The chancellor does not intend to reopen till some time in the summer. The members of the faculty thus dismissed are two Americans, President Martin and Dr. Coltman; two Englishmen, Professor Allardye and Professor Baillie; one German, Professor von Broen; one Frenchman, Professor de Gieter; one Russian, Professor Borodavkin; and one Japanese, Professor Nishigori. The Chinese instructors have been left without pay from the beginning of the siege, and are not likely to secure any remuneration.

Missionary Journal.

BIRTHS.

- At Hoihow, Hainan, January 28th, the wife of Rev. C. H. NEWTON, A. P. M., of twins—a boy and a girl.
 At Shanghai, February 1st, the wife of Rev. W. B. BURKE, M. E. C., S., M., of a son.
 At Nanking, February 2nd, the wife of Rev. T. J. ARNOLD, F. C. M. S., of a son.

DEATHS.

- At Sui-fu, Szchuen, Feb. 5th, ARTHUR ERNEST, son of Mr. and Mrs. A. H. Faers, aged 3 years and 10 months, of small-pox.
 At Shanghai, February 15th, Rev. W. C. CLAPP, of the A. C. M. in the Philippines, aged 36 years.
 At Kashing, February 18th, MARY ELIZABETH, infant daughter of Rev. and Mrs. L. L. LITTLE, aged 3 days.

MARRIAGES.

- At Belfast, Ireland, January 1st, Mr. ARTHUR J. H. MOULE, C. M. S., Shanghai, to Miss ANNA H., daughter of Rev. Canon Riddall, D.D.
 At Chungking, January 20th, Mr. A. H. BARHAM, to Miss M. GRABOWSKY, both of C. I. M.
 At Shanghai, February 19th, Mr. ALFRED JENNINGS, Kiai-hsin, to Miss R. PALMER, Ho-tsin, both of C. I. M.
 At Shanghai, February 25th, Rev. FREDERICK J. SHIPWAY, E. B. M., Shantung, to Miss AMY, daughter of Rev. J. T. BRISCOE of Bristol, Eng.

ARRIVALS.

AT HONGKONG:—

February 2nd, Rev. and Mrs. ANDERSON and child, and Miss THOMPSON, for the Seventh Day Adv. Mission, Kuangtung.

AT SHANGHAI:—

February 6th, Rev. W. L. KNIPE and family, W. SQUIBBS, M.D., and wife, Misses E. and M. CASSWELL, and Rev. T. SIMMONDS (returning), C. M. S., Szechuen.

February 9th, Misses R. C. ARNOTT and M. WILLIAMS (returning), C. I. M., Szechuen.

February 12th, Rev. W. E. MANLEY and family (returning), M. E. M.,

Chungking; Misses R. PALMER (returning), I. A. CRAIG, L. L. McMORRAN, from America, and Miss A. M. CABLE, from England, all for C. I. M.

February 16th, P. C. LESLIE, M.D., Mrs. J. MENZIES and child, Miss J. L. Dow, M.D., Miss M. A. PYKE (all returning), C. P. M., Honan; Misses M. A. FOSTER, L. A. BROOKS, MAUD KILLAM, M.D., Rev. G. E. HARTWELL and family (all returning) and Rev. W. J. MORTIMORE, Can. M. E. M., Chentu; Misses P. C. WELLS (returning) and P. WESCOTT, M. E. M., Foochow.

February 22nd, Mr. L. and Mrs. JONES and child (returning), C. I. M., from England; Mrs. E. W. BURT and two children, Rev. J. S. WHITEWRIGHT and wife (returning), Miss AMY BRISCOE, E. B. M., Shantung; C. J. DAVENPORT, M.D., and family (returning), L. M. S., Wuchang; THOMAS KIRKWOOD, M.D., L. M. S., Chungking; Mr. and Mrs. H. C. KINGHAM, Misses R. NORMAN, F. BERGIN, N. WARR, Mr. and Mrs. H. E. POWNALL (all returning), unconnected, Kiangai; Rev. and Mrs. B. E. RYDEN and children, Rev. and Mrs. A. P. TJELLSTRÖM and children (all returning), S. M. S., Sha-si.

DEPARTURES.

FROM SHANGHAI:—

January 31st, Dr. J. A. ANDERSON and family, C. I. M., Tai-chow, for America.

February 8th, Rev. E. B. CALDWELL and family, M. E. M., Foochow, for U. S. A.

February 10th, Mr. F. MCCARTHY, wife and five children, C. I. M., Chefoo; Mr. and Mrs. F. C. COOPER and children, A. C. M., Shanghai, for England.

February 15th, Rev. W. H. HUDSON and family, S. P. M., Kashing, for U. S. A.; Miss C. K. MURRAY, C. I. M., Yang-chow, for England.

February 24th, Mr. B. M. McOWAN and family, C. I. M., Chefoo, for England, Mr. and Mrs. A. G. NICHOLLS, K'ih-tsin, Mr. and Mrs. A. BIGGS and child, Cheo-kia-k'eo, Mr. T. A. P. CLINTON, Ch'ang-teh, all C. I. M., for Australia.

China's Young Men

It is our hope that the development of the Young Men's Christian Association in China will be such that it will be able to reach those who are in need of its services. It is our hope that the Young Men's Christian Association will be able to reach those who are in need of its services. It is our hope that the Young Men's Christian Association will be able to reach those who are in need of its services.

China's Young Men

It will be further interested to know that from all over the Empire have come requests from the young men themselves for the establishment of a periodical for young men. The Young Men's Christian Association has decided to publish a periodical for the young men.

China's Young Men

The Young Men's Christian Association will publish a periodical for the young men. The Young Men's Christian Association will publish a periodical for the young men. The Young Men's Christian Association will publish a periodical for the young men.

China's Young Men

Arthur D. Williams, Editor, Editorial Secretary, National Christian College Young Men's Christian Association of China, 29 Kiangse Road, Shanghai.

SEE THIS PAGE NEXT MONTH